

To
The Sacred Memory of
MY MOTHER.

PREFACE.

About two decades back the historians had no knowledge of the Bhauma suzerain power of Orissa. During the recent years a large number of inscriptions of the Bhauma family have been edited by different scholars ; moreover Professor Sylvan Levi has brought to light an interesting event of the Bhauma age. But the problems connected with the said family have remained so far undiscussed. Therefore a discussion on the said problems has been initiated in this monograph ; and for easy comprehension of the subject by the readers the texts and translations of almost all the published Bhauma records have been given in the following pages along with those of three unpublished plates.

I regret to draw the attention of the readers to the fact that the *Hindi* numerical figures have been used in the transliterations of texts to serve the purpose of signs of foot-notes since no better alternative could be provided by the press.

In conclusion I acknowledge my indebtedness to Pandit Nilakantha Das M. A., who corrected the translation of some *Slokas*. My thanks are also due to my friend Mr. Paramananda Acharya B. Sc., who rendered me occasional help to bring out this work.

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Additions & Corrections.

- Page 1, line 11, for *Paduma* read *Padma*.
 „ 1, „ 17, for *Mābarājā* read *Mahārājā*.
 „ 4, „ 6, for *बत्य* read *पत्य*
 „ 7, „ 3, for *मधूसूदन* read *मधुसूदन*
 „ 7, foot-note (16), for *स्मदतिः* read *तदेवास्मदतिः*
 „ 7, „ *add.* (23) Read *ब्रह्मदत्ते*
 „ 8, line 12, for to the *pravaras* *Vaiśvānara* read to the *Kātyāyana's* *Gotra*
 with the *pravaras* *Vaiśvānara*.
 „ 12, „ 18, for *Nḍdilo* read *Nodḍilo*.
 „ 12, „ 23, for *devide* read *divide*.
 „ 12, „ 27, for *dillapidation* read *dilapidation*.
 „ 13, „ 18, for *Vendrākataka* read *Tendrātaka*.
 „ 13, „ 33, for *Angal* read *Angul*.
 „ 14, „ 3, for *पत्त्रपृथुपेन* read *पत्रपृथुफेन*
 „ 16, „ 11, for *पाणेरा** read *पाणे*रा*
 „ 17, „ 9 for *Guheśvara* read *Guhadeva*.
 „ 21, „ 22, for *anupravara* read *anupravara*.
 „ 23, „ 3, *add* The plate is now deposited in the Patna museum.
 „ 23, „ 16, *add* The donor was styled as *Paramamāheśvarī* *Paramabbattā-*
rikā *Mahārājādhirāja-Parameśvarī*.
 „ 27, foot-note, put † in place of * and vice versa.
 „ 28, „ 34, for *stircase* read *staircases*.
 „ 29, „ 7, for *lilly* read *lily*.
 „ 29, foot-note, line 5, for *skillful* read *skilful*.
 „ 34, line 9, for 3rd read 2nd.
 „ 34, „ 15, for *numeral* read *numerical*.
 „ 38, „ 24, for *dispells* read *dispels*.
 „ 42, „ 5, for *Kabeḍa* read *Kavaḍe*.
 „ 45, „ 7, for *त्वेन प्रति* read *त्वेन जयाश्रमविहारे प्रति*
 „ 52, „ 8, for *measure* read *measures*.
 „ 53, „ 9, for *त्करैः* read *त्करै*
 „ 61, „ 5, *omit* and.
 „ 61, „ 15, for *Mahākāleśvara* read *Kāleśvara*.
 „ 61, „ 18, for *Kaṁntasarā* read *Kaṁntsarā*.
 „ 71, foot-note, for *Paramāheśvara* read *Paramamāheśvara*.
 „ 72, „ 23, for *prabable* read *probable*.
 „ 77, „ 27, for *Kayakubja* read *Kanyakubja*.
 82, line 8, for *west* read *east*.

ORISSA UNDER THE BHAUMA KINGS

SECTION I

Inscriptions



A—NEULPUR PLATE OF ŚUBHĀKARADEVA

(YEAR 54)

This plate, measuring $17\frac{1}{4}$ " in length and $7\frac{1}{4}$ " to $7\frac{3}{4}$ " in breadth, was found among some old records of the Zamindar family of Darpan Estate in the Cuttack district and is now deposited in the Indian Museum, Calcutta. The late Professor R. D. Banerjee edited it in the *Epigraphia Indica*, Vol. XV (pp. 1—8).

The orthography of this plate is very interesting ; for, a good number of Sanskrit words have been written in it after the fashion of Oriya pronunciation (cf. *Thira* in l. 18, *Pruva* in l. 23 and *Paduma* in l. 24, written for *sthira*, *pūrova* and *Paduma* respectively).

This plate was issued from Guhādevapāṭaka, which has been wrongly read as Śubhadevapāṭaka by the late Mr. Banerjee.

Paramopāsaka Kṣemaṅkaradeva's grandson and Paramatathāgata Śivakaradeva's son Paramasaugata Śubhākara-deva is the donor of this plate. He is styled simply as Māhārāja.

The donor is said to have quelled some disturbance, caused by his kinsmen, who wrongfully claimed the throne

(ll. 3—4). Again it is stated that Kṣemaṅkaradeva, the grandfather of the donor placed castes in their proper duties (l. 2).

The plate was issued on the day 10,3=13 of waning moon of Mārgaśīrṣa in the year 50,4=54. The first of the two figures of the day is expressed by a symbol, which has been interpreted as 20 by the late Banerjee. His interpretation is untenable, first, because the number of days of a fortnight does not exceed 15 and secondly, this symbol fully resembles, in form, that, denoting 10, given in col. 3 of plate LXIII in the *Pracīna-lipi-malā* by Gaurishankar Hirachand Ojha.

The first of the two figures of the year is expressed also by a symbol, which succeeds the letter *mva* of *samva*. The late Banerjee read this symbol as *t* to get the word *samvat*. But he had not compared the form of it with that of *t*, found in l. 1 of this plate (cf. *t* in *pāṭakāt*). The former form is quite different from the latter one. Dr. Bhandarkar has rightly observed that a numerical symbol and not the letter *t* succeeds the letter *mva* of this plate.* But the interpretation of this symbol, suggested as 200 by him, does not appear to be accurate. In the light of the form of symbol, representing 50, found in the Tekkali plates of Dānārṇava's son Indravarman, edited by Dr. Hultsch,† the symbol, in question, can be interpreted as 50. The perpendicular stroke of the former symbol is quite straight, while that of the latter one is slightly curved; otherwise there is no difference between the forms of these two symbols.

The village Kompāraka in the Pañcāla *viśaya* and the villages Daṇḍāṅki and Yoka in the Vubhyudaya *viśaya* in

* Epigraphia Indica, Vol. XX (appendix) p. 248, foot-note 6

† Epigraphia Indica, Vol. XVIII, p. 310, L. 30 (plate i i i a, l. 30)

Northern Tosali were granted to two hundred Brahmins. Daṇḍānki and Yoka were combined as one village under the name of Saloṇapura. The late Banerjee interpreted that Daṇḍānkiyoka was one village and it was combined with Kompāraka. The expression in the plate is *Kompāraka-grāma-(h*) Daṇḍānki-Yoka-grāmau*. It implies that Kompāraka is one village and Daṇḍānki and Yoka are two villages. If we accept the learned editor's interpretation that only two villages are mentioned, then it would appear that these villages were not included in one *viṣaya* since two *viṣayas* have been mentioned. In that case the combination of two villages belonging to two different *viṣayas* is improbable. Hence we can assume that three villages (two belonging to the same *viṣaya*) are mentioned.

Mahākṣa-paṭalādhikaraṇ-ādhikṛta Samudradatta was the Dūtaka of this plate. It was written by Mahākṣapaṭalika Bhogi Brahmadatta, heated by *petṭapāḷa* Nārāyaṇa and engraved by Eḍadatta.

The identifications of places, mentioned in this plate, are given below.

Kompāraka (in *parvata-droṇi* i.e., the valley of the hills) ∟ Kupāri (20°-17"N, 86°-25"E) in the Balasore district. It is worth mentioning that Kupāri lies in the close proximity of a hill and some Buddhist sculptures, dating back to the 9th century A. D., are found there.

Pañcāla-*viṣaya* ∟ Pañcamāla *pergenna* in the Balasore district.

Saloṇapura (the name, given to two combined villages Daṇḍānki and Yoka) ∟ Soloṇapura (20°-53"N, 86°-11"E) on the north bank of the Vaitarani near Jajpur. The donees settled in this village. The relics of antiquarian interest are now found at Soloṇapura. Again the majority of population of this village is formed by the Brahmins.

Vubhyndaya ∟ Baghuādi (20°-51"N, 86°-30"E) about 15 miles north-east of Jajpur.

TEXT

(OBVERSE)

- १। ई०१ स्वस्ति । जयस्कन्धावारात् गुहदेवपाटकात् । अभूद्रूपति [रः] भौमा-
न्वयादन्वद † वाप्तजन्मा शरदमलशशधरकरनिकरयशोराशिधवलितदिगा—
- २। -ननः प्रतापदहनदधारातोन्धनः स्वधर्म्मरोपितवर्णाश्रमः परमोपासकोनु-
गतार्थनामा २ श्रीक्षेमकुरदेवः [।*] श्रीभरसहस्रब्द[ब्द] गीतमहिमा कार-
- ३। -णानुरूपाश्कारजन्मतोपि तथाविध एव तदात्मजः परमतथागतो नरपतिः श्रीशिव-
करदेव नामा [।*] ततोपिलब्ध[ब्ध]प्रसवः प्रशमितानुचिताधिषत्याभि-
- ४। लाषिदुर्वृत्तदायादजनाधीयमानजगदुपप्लवः गुणध्विनयनिधिः प्रजापालनतत्प[रः*]
परमसौगतो मातापितृपादानुध्याता
- ५। महाराजा श्रीशुभाकरदेवः कुशलो । उत्तरतोसल्यां । वर्त्तमानमविष्यन्महा-
समन्तमहाराजराजपुत्रान्त[रः*]ङ्कुमार्योऽपरिकविषयपति-
- ६। -तदायुक्तकदाण्डपाशिकस्थानान्तरिकानन्यानपि राजपादोपजीविनश्चाटभट वल्लभ
जातीयाम् [न्] पञ्चालबुभ्युदय विषययोः । महाम —
- ७। -हत्तरवृद्धगोगिपुस्त[कः*]बालाणधिकरणं यद्दार्हस्मानयति समाज्ञापयति बोधयति
च विदितमस्तु भवतामेतद्विषयद्वयसम्बद्धप-
- ८। -वर्त्ततद्वौणी कोम्पारकप्राम-दण्डाङ्कियोक-प्रामौ सोपरिकरो[रौ] सोदेशो[शौ]
सर्व्वपीडावर्जितावैकीकृत्य सलोणपुराधिवास इति नामधेयङ्क-
- ९। -त्वा मातापित्रोरात्मनः सर्वसत्त्वानाश्चाचन्द्राकक्षितिसमकालम्पुण्याभिबुद्धये
नानागोत्रचरण[णे]भ्यश्चातुर्विधवक्षणेभ्यो यथानुक्रमेण
- १०। वल्लभभट्टकेशवदेव । भट्टपुरुषोत्तम । वाण्मनस्वामि । सम्पूर्णस्वामि । गोष्ठदेव-
स्वामि । भट्ट रविकर देव । भट्ट चतुर्थद सायकर देव । भट्टचतुर्थ-

(1). Represented by symbol. † Another अन्वद is superfluous,

(2) The editor read वृत्ताफनामा ; see E. I. Vol. XX (appendix)
p248, Foot note 5 for correct reading (3) The plate reads वः

(4) Read न (5) Read रौ (6) Read न्न (7) Read माज्ञाणेभ्यो

- ११ । -वोषोत्तकरदेव । भट्ट प्रभाकर । भट्टभास्कर । भट्टहरिदेव । भट्टवासुदेव । भट्ट-
शतदमन । पुरुषोत्तमस्वामि । प्रयोतस्वामि । महाव[ब]लस्वा-
१२ । मि । नरसिंहस्वामि । त्रिविक्रमचन्द्र स्वामि । पशुपाल स्वामि । पद्मनाभस्वामि ।
गोवर्द्धनस्वामि । श्रीधरस्वामि । मधुदीक्षित । ऋस[८]मस्वामि । अग्निहो-
१३ । -त्रिश्चन्द्रदेव । अग्निहोत्रिश्रीधर । भट्टपरितोष । भवदेवस्वामि । वासुदेव
स्वामि । उत्पलस्वामि । भट्टजीवात्मन । भट्टवरदेव । भट्टकामदेव । के-
१४ । -शवस्वामि । महादेवस्वामि । गोष्ठभूतिस्वामि । प्रभाकरस्वामि । गोवर्द्धनस्वामि ।
शशिचन्द्रस्वामि । भट्टश्रीधरभूति । भट्टलोकभूति । छात्रविष्णुस्वामि ।
१५ । - -मिदेवस्वामि । सङ्गस्वामि । शम्भुस्वामि । त्रिविक्रमस्वामि ।
भट्टनरकदेव । दूर्वस्वामि । माधवस्वामि । वामनस्वामि । ऊ[१]र्णास्वामि ।
एवं वाजसनेयित्री भट्ट-
१६ । [सर्वणा]ग । भट्टविष्णुवर्द्धन । शान्तिवर्द्धन । स्थिरवर्द्धन । वृषभवर्द्धन ।
शुभलक्षण । हरिघोष । भट्टशक्रदत्त । प्रमोदस्वा[मि*] । पुरन्दरस्वा[मि*] ।
दामोदरस्वा[मि*] नरद-
१७ । -त्तस्वा[मि*] । [हर्षद]त्तस्वा[मि*] । वत्सदत्तस्वा[मि*] । भट्टदिवाकर ।
भट्टदिनकर । भट्टदेवकुण्ड । हरिकुण्ड । देऊकास्वा[मि*] । गोमिचन्द्रस्वा
[मि*] । वसुभद्रस्वा[मि*] । रिषिकेश्व[१०] । जनाईनस्वा[मि*] । वेद-
१८ । -शर्मस्वा[मि*] । श्रीधरस्वा[मि*] । पुरुषोत्तमस्वा[मि*] । भट्टयज्ञस्वा
मि*] । दद्विस्वा[मि*] । भट्टोदयकुण्ड । वट्टदामोदर । शुभाकरस्वा[मि*] भट्ट-
पुरुषोत्तम । एडूस्वा[मि*] । पृथिवीस्वा[मि*] । धिरोस्वा[मि*] ।
१९ । ध्रुवदेवस्वा[मि*] । छात्रनारायणस्वा[मि*] । कुमारभूतिस्वा[मि*] । भट्ट-
गोविन्द । गोष्ठदेवस्वा[मि*] । दूर्वाकूटस्वा[मि*] । रि११षिणागस्वा
[मि*] । भट्टमनोरथ । गाडस्वा[मि*] । स्थावरस्वा[मि*] । भट्टसुदर्शन ।

REVERSE

- २० । भट्टगाडदेव । स्थिरदेवस्वा[मि*] । ब्र[ब्र]ह्मस्वा[मि*] । एवं छान्दीश१२

(8) Read व (9) Read चन्द्र

(10) Read ऋषि केवच । (11) Read न (12) Read छान्दीश

- महाभरदेव । रुद्रदेवस्वा [मि*] । महादेवस्वा [मि*] । अग्निहोत्रि माधवस्वा-
[मि*] । दहास्वा [मि*] । भण्डस्वा [मि*] । शिवीकण्ठस्वा [मि*] । वन-
२१ । -माळस्वा [मि*] । केशवस्वा [मि*] । सङ्कस्वा [मि*] शि[हो]रोहस्वा [मि*] ।
ऋषिस्वामि ११ । मन्दरदेवस्वा [मि*] । मधुसूदनस्वा [मि*] । हरदेवस्वा
[मि*] । अधरस्वा [मि*] । भट्टमहादेव । भट्टत्रि[त्रि]मुबन । भट्टजना
२२ । -ईन । भट्टभरदेव । जण्णाकोणास्वा [मि*] । भट्टकाहदेव । भट्टगोविन्द देव ।
शोभनदेव । बोवास्वा [मि*] द्वितीय बोवास्वा [मि*] वेल्नुस्वा [मि*] चच्छा
[?]स्वा [मि*] । उत्पलदेवस्वा [मि*] ।
२३ । कूर्मस्वा [मि*] । वृषभस्वामि* । प्रुवदेवस्वा [मि*] । गुहदेवस्वा [मि*] ।
एदुस्वा [मि*] । माधवदेवस्वा [मि*] । गोविन्ददेवस्वा [मि*] । का[ह]-
स्वा [मि*] । व[व]लभद्रस्वा [मि*] । ऋषिभस्वा [मि*] । ऋ[ह]षिकेशस्वा [मि*]
२४ । धुलावृत्तस्वा [मि*] । एदुधरस्वा [मि*] । भास्करस्वा [मि*] । गोर-
हितस्वा [मि*] । पदुमस्वा [मि*] । दामुस्वा [मि*] । ऋषिस्वा [मि*] ।
[दूर्व] स्वा [मि*] । शङ्करभूतिस्वा [मि*] । छात्रवासुदेवस्वा [मि*] ।
अग्नि-
२५ । -होत्रिभय्यास्वा [मि*] । एवं अ[आ]थर्ब भट्टपुरोहितभरदेव । भट्टदहो । अगर्गु-
ण्डास्वा [मि*] । भट्टदहास्वा [मि*] । दामोदरस्वा [मि*] । नारायणस्वा [मि*] ।
वल[ल]भस्वा [मि*] व[व]लभद्रस्वा [मि*]
२६ । पद्मनाभस्वा [मि*] । बुद्धस्वा [मि*] । धाबिस्वा [मि*] । इन्द्रशर्मस्वा [मि*] ।
हन्सदेवस्वा [मि*] । भावस्वा [मि*] । पुण्यस्वा [मि*] । भूमिदेवस्वा [मि*] ।
मेरुदेवस्वा [मि*] । भवदेवस्वा [मि*] । अपरव[व]लभद्रस्वा [मि*] ।
२७ । अवरभरदेवस्वा [मि*] । चडि[?]स्वा [मि*] । गोविन्दस्वा [मि*] । सोम
स्वा [मि*] । वर्ण्यस्वा [मि*] । गयाधरस्वा [मि*] । हलधरस्वा [मि*] । मालाधर
स्वा [मि*] । केशवविष्णुस्वा [मि*] । महि[ही]धरस्वा [मि*] । बोवास्वा [मि*] । भव-
२८ । -स्वा [मि*] । शि[ही]वलस्वा [मि*] । चन्द्रस्वा [मि*] । दामो[व*]
रस्वा [मि*] । मेरुस्वा [मि*] । भावस्वा [मि*] ।

- सागरास्वा [मि*] । आढकदहास्वा [मि*] । ध्रुबस्वामि [मि*] । कक्कास्वा
[मि†] । मधुसूदनस्वा [मि‡] । अबदितदहास्वा [मि*] । अपरशि [शी] त-
२९ । लस्वा [मि*] । भट्टपुत्रमधूसूदन । भट्टपुत्रशिवदेव । हण्डिकापति पुण्यास्वा-
[मि*] । आपस्वा [मि*] । पृथिवीस्वा [मि*] । जोवामन्द [?] स्वा [मि*]
वरुणस्वा [मि*] । ऋषिस्वामिभ्यः एकत्र १५ ब्र (ब्रा) ह्य-
३० । -णशतद्वय्याय ताम्रपट्टेनाकरत्वेनास्वामि [:*] प्रतिपादितो । स्तदेषास्माद् त्त १६
धर्मगौरवा [त्*] भवद्भिः परिपालनीयेति । सम्बत् ५४ मार्गं बदि । १३ ।
३१ । उक्तञ्च धर्मशास्त्र ब १७ हुभिर्वसूधा दत्ता राजभिः सगरादिभिः [१*] यस्य
यस्य यदा भूमिस्तस्य तस्य तदा फलं । [॥] मा भूदफलशङ्का बः परदत्तेति
३२ । पा [र्] थिवा १८ [॥*] स्वदानात्कलमनन्त्यं परदत्तानुपालने । [॥] षष्ठिम्ब १९
र्षसहस्राणि स्वर्गे मेदति भूमिदः [१*] आक्षेप्ता अ२० नूमन्ता च तान्येव
३३ । नरकं बसेत् । [॥] ब [व] हुनात्र किमुक्तेन संक्षेपादिदमुच्यते [१*] स्वल्प-
मायुः २१ श्चला भोगा धर्मो लोकद्वयक्षमः । [॥] दूतकोत्र महाक्षपटला-
३४ । -धिकरणाधिकृतसमूद्रदत्तः । लिखित ['] महाक्षपटलिक भोगि [क] ब्रह्मदत्ता २३
न । तापित ['] पेट्टपालनारायणेन उत्कीर्ण [र्ण*] तप्तकार एउदते [त्ते]
न [॥*]

(15) कायस्थ नागरी begins from this word,

(16) Read स्मदत्तिः (17) Read ब

(18) Read वाः, (19) Read र

(20) Read वा, (21) Superfluons.

(22) Read (ब)

B—CHAURASI PLATE OF ŚIVAKARADEVA (YEAR 73)

This plate was unearthed in a sugarcane field at Chaurasi in the *Sadar* subdivision of the Puri district. Mr. Narayana Tripathi, B. A. edited it in the *Journal of Bihar and Orissa Research Society*, Vol, XIV (pp. 292—306.)

It was issued from Guhadevapâtikâ. Śivakaradeva [II], the son of Mahârâjâdhirâja Śubhâkaradeva and of the queen Mâdhavidevi and the grandson of Mahârâjâ Śivakaradeva [I] and of the queen Jayâvalidevi was the donor. He belonged to the Bhauma lineage of the Utkala family and was styled as Parama-bhattâraka, Mahârâjâdhirâja and Paramesvara.

The village Vuvradâ in the Antarudra *viṣaya* in Dakṣiṇa Toṣalî was granted to Jâlubhaṭṭa, belonging to the *pravaras* Vaiśvânara and Mitrakothakhilla of the R̥gveda.

The places, mentioned in this plate, can be identified as follows :

Vuvradâ ∠ Buhurudâ (19°—10"N, 85°—58"E) about 10 miles north-east of Puri.

Antarudra ∠ Antarodha, a *pergenna* in the *Sadar* subdivision of Puri.

The plate was heated and written by Harivarddhana, a resident of Virajâ, which has been misread as *Chirajâ* by Mr. Tripathi. He reads also *taṣṭakāra* instead of *taptakāra* in l. 14 of the second side of the plate.

The plate was issued on the 12th day of the dark fortnight of Kârttika in the year 70,3 (73). It is worth mention-

ing that the numeral 70 has been expressed by a symbol. Mr. Tripathi interprets this symbol as 10.

It should be noted here that different symbols were used in different countries to express one and the same numeral. In some cases different numerals in different countries were expressed also by one and the same symbol. (*vide*, Bühler's Table IX). But it is not probable at all that one symbol was used to denote different numerals nor that one numeral was expressed by different symbols in one and the same country. The symbol, used in Orissa, for expressing 10 is found in the preceding plate. This symbol differs, in form, from that of the present plate. Therefore I am inclined to interpret the symbol in question with the help of Bühler's Table IX as 70.

The published text of this plate is full of mistakes. I have found no opportunity to examine the original plate nor is its facsimile-print clear. Therefore, I could not reproduce here the revised text.

C—GAṆEŚA GUMPHĀ INSCRIPTION OF ŚĀNTIKARADEVA'S TIME.

This record, incised on the back wall of the right-hand chamber in the Gaṇeśa-gumphâ in the Khandagiri at Bhubaneshwar in the Puri district, was edited by the late Professor R. D. Banerjee in the *Epigraphia Indica*, Vol. XIII (p. 167). It mentions that the physician Bhîmaṭa, the son of Nannaṭa, born of the womb of Ijyâ, made a vow (*yācate*) after one year's practice of asceticism in the assembly (*Puṅge*) of sages, called VEDI, residing in every chamber (in the Khandagiri), and in the presence of pure being (*i. e.* the god) Gaṇeśa to practise again from the time of Śāntikaradeva's good reign till the sun and the moon exist. I need mention here that owing to certain discrepancies in the reading, the editor has not given the interpretation of the text.

The text is in the Sanskrit verse of the Anuṣṭubh metre.

TEXT

- १ । श्रीशान्तिकरसौराज्यादाचन्द्राकं
- २ । गृहे गृहे । वेदि१सह्ने मुनेः पुङ्गे ग-
- ३ । -जास्यविरजे जने ॥ इज्यागर्भसमु-
- ४ । -द्भुतो नन्नटस्य सुतो मिषक् । भोमतो
- ५ । याचते वान्प्रस्थं सम्ब[म्ब]त्सरात्पुनः ॥

D—DHAULI CAVE INSCRIPTION OF ŚĀNTIKARADEVA'S TIME (YEAR 93)

This record, incised on the right wall of the cave close by Aśoka's Dhauli rock edict at Bhubaneshwar, was edited by the late Professor R. D. Banerjee in the *Epigraphia Indica* Vol. XIX (pp. 263—64). It mentions that the monastery, called Arghyakâ-varâṭikâ, was constructed in the reign of Śāntikaradeva in the year 93 by both Bhaṭṭa Loyomaka and the physician Bhîmaṭa, born of the womb of Ijyâ and a resident of Virajâ (i. e. Jajpur) who were the grandson and the son respectively of Nannata. The editor interpreted that Bhaṭṭa Loyomaka was the son of Nannata and the grandson of Bhîmaṭa. He probably did not consult the preceding inscription.

TEXT

- १ । श्रीशान्निकरदेवराज्यस-
- २ । -म्ब[म्ब]त् ६०,३ [१] इज्यागर्भजात१-
- ३ । विरजारवास्तव्यवैद्यनन्-
- ४ । -टपुत्रभीमटेन३[च*] पौत्र भट्ट-
- ५ । लोचोमकेनार्च्यकाष्ठवराटि[का*]५-
- ६ । मठोयं६ द्रुयाभ्यां७कारितो८ ।

- | | |
|--|--|
| (1) The editor read जेन | (2) The editor read विरजो, |
| (3) The editor omitted च | (4) The editor read अवका |
| (5) The letter का is suggested by me to get the word अवर्षका which implies the <i>seed-vessel of lotus</i> . | |
| (6) The editor read मठायं | (7) The editor read देयेम्ब ; my reading is not also accurate. |
| (8) The editor read कारित, | |

Ē—HINDOL PLATE OF ŚUBHĀKARADEVA

(YEAR 103)

This plate was discovered at Chitalpur in the Hindol State and is now in possession of Raja Bahadur of the said State. I edited it in the *Journal of the Bihar and Orissa Research Society* Vol. XVI, (pp. 69—83). There were some errors in the published reading, which are emended now.

It measures 15.5"×12.8". The seal of this plate is not in form of a lotus ; otherwise it resembles, in all points, that of plate H.

The language is Sanskrit. There is only one word in this plate which has been written after the fashion of Oriya pronunciation (cf. *uśvattha*, written for *aśvattha*, in l. 35). The style of composition is ornate.

The plate was issued from Guhadevapâṭaka by Śubhâkaradeva, born to Tribhuvanamahâdevî of the Nâga dynasty. He was the son of Śântikara and the grandson of Paramasaugata Śrī-Śubhâkara, who flourished after the kings, such as Laṣmîkara and others of the Bhauma family.

The record registers the gift of the village Nḍḍilo in the Kâṅkavirâ *viṣaya* in Northern Toṣalî. The gift was made at Yavâgulopâṭikâ at the request of Pulindarâja to the god Vaidyanâtha-bhaṭṭâraka (śiva), enshrined at the temple of Pulindeśvara, built by Pulindarâja. The village was divided into two parts. The income of one part was allotted for perpetual offering of ablution, sandal paste, flowers, incense, lamp, *vali*, *caru*, and oblation to the god and for the maintenance of servants of the temple and again for the repair of dillapidation. The income of the other part was set apart for supplying the Saivaite ascetics with *satra*

meal free of cost), *kaupīnottarī* (garments), *saṅga* and medicines against the malady. The same income was intended also to defray the cost, amounting to four *paṇas* of *cowries*, of the six *āḍhaḥas* of the husked rice for the maintenance of *Dānapati*.

The grant was issued on the 7th day of the bright fortnight of Śrāvaṇa in the year 103. On previous occasion the numeral 3 of the year of this plate was deciphered by me as 50. But after thorough examination I finally read it as 3.

The plate was written by Mahākṣapaṭalika bhogi Haravara, heated by Peḷāpāla Rāmadeva and engraved by Vijayajīva, the son of Ānandajīva. Mahākṣapatālādhikṛta Vṛhadbhogī was the Dūtaka.

The village was bounded on the north-east by the Dhānyamāda-jōṭa, on the east by the Śṛgāla-jōṭa, on the south-east by Vanamandāra, on the south by Paṅktāpollā, on the west by Vendrākataka and on the north by the Gaṅgeti-jōṭa.

I need mention here that Śubhākara the donor, has been called Siṃhadhvaja in l. 31. On previous occasion I interpreted it as *one, whose banner contains the emblem of a lion*. It is now found in plate I that a king named Siṃhaketu was born to Tribhuvanamahādevī. It appears, therefore, that Siṃhaketu, the name of the donor, has been transformed to Siṃhadhvaja to meet the exigency of the metre.

The places, mentioned in the plate, can be identified as follows :—

Noḍḍilo ∟ Naṇḍelo in Hindol State. It is worth mentioning that this village is set apart for the worship of a Saivaita deity, called Kuṇḍeśvara.

Gangeti-jōṭa ∟ Cangeijōṭa in Hindol. Kāṅkavīrā ∟ Karāvīrā in Angal.

TEXT

(OBVERSE)

- १। ॐ१ [।*]स्वस्ति स्रवन्मदजलद्विरदेन्द्रवृन्द[*]रङ्गतुरङ्गममहोर्मिमहतावकाशात् ।
अम्मोनिधेरिव जि-
- २। -ताखिलराजलोक[*]शुभ्रातपत्र पृथुपेन वितानगौरात् २॥ श्रीगुहदेवपाटकावासित-
जयस्कन्धावारात् ।
- ३। भोमानुवायकमलाकरभास्करेषु[*] लक्ष्मीकरादिषु नृपेषु दिवं गतेषु । आतिथ्य-
-सत्कृतिससम्भ्रम-
- ४। देवराज[*]श्रोमन्नजसासननिवेशनलालितेषु ३॥ तदन्वये जितारातिरभूत्परमसौगतः
त्रैलोक्यविलसत्को-
- ५। -र्त्तिनृपतिः श्रीशुभाकरः ॥ प्रजापतिः सन्नपि सत्यभामा[*] समन्वितोयं परमे-
श्वरोपि । श्रुतोवि-
- ६। -शा[सा]दी न कदाचिदेव[*] क्षतारिदीप्तिः पुरुषोत्तमोपि ४॥ तस्यात्मजस्त्रि-
दीवराज इव प्रसूतो[*]दुर्वारवै-
- ७। -रिव[ब]लनिर्दलनैकवीरः । सवर्त्तिशायिधिषणातुललालितश्री[*]ख्यातो भृशो
जगति शान्तिकरः क्षितीश-
- ८। ५॥ त्यागेषु यस्य नृपतेरतुलोद्भवस्य[*]सङ्कीर्तितेषु भुवने द्रविणाधिपस्य ।
निःसंशयं धनद इत्यभिधानमे-
- ९। त[*]दद्यापि दूरमुपसज्जनतामुपेति ६॥ तस्य तनयस्तत्पादानुध्यातः श्रीमन्नागो-
द्भवकुलललाममबायाम्म-
- १०। हादेव्यां श्रीत्रिभुवनमहादेव्यामवाप्तमन्मा सज्जनसरोजविकाशवासरपतिः सत्य-
धनो निखिलागमा-
- ११। -न्तसारगम्भीरप्रज्ञासम्भारः -प्रचुरभुजव[ब]लभयविकलवैरिव[ब]लप्रणतिलालित
चरणकमलः सक-

(1) Represented by a Symbol. (2) The metre is वसन्ततिलक .

(3) The metre is वसन्ततिलक । (4) The metre is इन्द्रवज्रा ।

(5) The metre is वसन्ततिलक ।

(6) The metre is वसन्ततिलक

- १२ । -लकालप्रस्तुतद्रविणदानजनितनिखिलजनप्रमोदविकासितकमलोप्यतीव्रकरः कर-
भीङ्गतदु-
- १३ । -र्मदमहीपालोप्यपनीतबलिविलासः प्रोत्फुल्लकल्पपादप इव कलिकालापमुक्तविषयो
दुग्धोद-
- १४ । -धेरिवाहिमकरगुरुप्रतापः परमभट्टारको महाराजाधिराजपरमेश्वरश्रीशुभाकरदेवः
कुशली । उ-
- १५ । -त्तरतोसल्याम्बुर्त्तमानभविष्यन्महासामन्तमहाराजराजपुत्रान्तरङ्गकुमारामात्यो-
-परिकविषयपति-
- १६ । तदायुक्तकदाण्डपाशिकस्थानान्तरिकानन्यानपि राजप्रसादिनश्चाटभटवल्लभजाती-
-याङ्काङ्कवीराविषयेपि
- १७ । महामहत्तरवृहद्भोगियुस्त[क*]पालकूटकोलसायधिकरणं यथार्हस्मानयति वो[बो]-
धयति समाज्ञापयति च । विदित-
- १८ । मस्तु भवताम् । एतद्विषयसम्ब[म्ब]द्धो नोडिलोप्रामो सोपरिकरः सोद्देशः सतन्त्र-
वायगोकुटशौण्डिकादिप्रकृ-
- १९ । -तिकः सखेटघट्टनदीतरस्थानादिगुल्मकः रुर्व्वपीडावर्जितो लेखनीप्रवेशतया
भूमिच्छिद्रापिधान्यायेन च-
- २० । -न्द्रार्कक्षितिसमकालं मातापित्रोरात्मनः सर्व्वसत्त्वा[ना*]श्च पुण्याभिष्टुद्धये
पुलिन्दराजविज्ञप्त्या यवागुलोपाटिका-
- २१ । याम् । दत्कारितपुलिन्देश्वरायतने प्रतिष्ठापितस्य भगवतो वैद्यनाथभट्टारकस्य
ग्रामार्द्धेन सततस्तनपनगन्धपुष्प-
- २२ । -दीपधूपनिवेद्यवलिचरूपूजादिप्रवर्त्तनार्थं पादमूलस्य प्रासाच्छादनपरिकल्पनार्थं
खण्डस्फुटिताद्यभिसंस्का-
- २३ । रार्थमपराद्धेन शैवाचार्यत[प*]स्विनां सत्रकौपीनोत्तरीसङ्गलानमैषज्यार्थं दान-
पतेः प्रत्यहं तण्डुलाढकैः षड्विः
- २४ । हिरण्यपणचतुष्टयेन वर्त्तनार्थं चास्माभिस्ताम्रशासनीकृत्याक्षयनीवीधर्मणाकरत्वेन
प्रतिपादितस्तदेषाम्म-
- २५ । -इत्तिद्धर्मगौरवाद्भवद्भिः परिपालनीया [॥*] सम्ब[म्ब]त् १००, ३ श्रावण शुदि ७
[।*] उक्तश्च धर्मशास्त्रेव[व]द्भिर्व्वसुधा दत्ता राज-

२६ । -मिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं*॥ मा भूदफल-
शङ्का वः परदत्तेति पार्थिवाः । स्वदाना-

(REVERSE)

- २७ । त्फलमानन्त्यं परदत्तानुपालने *॥ [॥] स्वदत्ताम्परदत्ताम्बा[वा] यो हरेत् वसुन्धरां
[।*] स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्य-
- २८ । -ते*॥ व[ब]हुनात्र किमुक्तेन संक्षेपादिदमुच्यते । स्वल्पमायुश्चलाभोगा धर्मो
लोकद्वयं क्षमः*॥ इति कमलदलाम्बु [म्बु]-
- २९ । विन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च । अखिलमिदमुदाहृतञ्च वु [बु]ध्वा
[ध्वा] नहि पुरुषैः परकीर्त्तयो बिलोप्याः† ॥
- ३० । यावच्चन्द्रार्द्धमौलेः शिरसि शशिकला कौमुदीमातनोति[*]लक्ष्मीर्वक्षःस्थलेवा
वसति मधुरिपोर्यावदज्ञो जह-
- ३१ । स्ता । उद्धृत्तारातिलक्ष्मीहठहरणकलालालितासव्यपाणेरा[*]स्ता सिंहध्वजस्य
प्रवर्त्तु नृपतेः शासनन्तावदे-
- ३२ । तत्‍।॥ दूतकोत्र महाक्षपटलाधिकृतबृहद्भोगी । लेखको महाक्षपटलिकभोगिहरवरः ।
तापितम्पेडा-
- ३३ । -पालरामदेवेन । उत्कीर्णन्नटकारविजयजीवेनानन्दजीबुत्त्रेणेति ॥ ग्रामस्यास्य
सीमा कथ्यते । पूर्वदिशि
- ३४ । पूर्वोत्तरकोणे धान्यमादजोटाद्धप्रोप्तशिलायाः समारभ्य दक्षिणाभिमुखं तज्जोटा-
-द्धस्रोतसा शाखाट-
- ३५ । कवितपेन करञ्जतरुणा च गत्वा किञ्चित्पूर्ववलित्वा उ[अ]श्वत्थं प्राप्य मृग-
जानुना गत्वा व [ब]न्धजोटमुत्तीय शृगा-
- ३६ । -लजोटाद्धस्रोतसा दूरं गत्वा पूर्वदक्षिणकोणे वनमन्दारतलप्रोप्तशिलां यावत् । ततो
दक्षिणदिशि पश्चि-
- ३७ । -माभिमुखं सर्पगत्या †सीमाजोटिकया बृहदाश्रतरुमभ्यन्तरीकृत्य प्रोप्तशिला
पंक्तापोल्लाश्रतरु-

* The metre is अनुष्टुभ्

† The metre is पुष्पिताक्षरा

‡ The metre is क्षात्ररा

- ३८ । -तलेन वणपोलाण्डकमभ्यन्तरीकृत्य दूरं गत्वा दक्षिणपश्चिमकोणे प्रोप्तशिलां यावत् । ततो पश्चिमदिश्यु-
- ३९ । -त्तराभिमुखमन्तरान्तराप्रोप्तशिला पश्चादूरं गत्वा तेन्द्रातरुतलप्रोप्तशिलां यावत् ततो उत्तरदिशि पू-
- ४० । -र्वाभिमुखं गङ्गे टिजोटाद्दक्षीतसा स्तोकं गत्वा दक्षिणाभिमुखं नतमेव जोटामुतीयं पुनः पूर्वभिमुखं
- ४१ । दूरं गत्वा प्रथमं संस्मृत सीमा यावत् ।

TRANSLATION

L1. 1—2. Hail ! from the victorious camp, established at Guheśvarapāṭaka, which resembles the sea on account of the great waves (of the moving) of big elephants in rut and horses in sport, occupying every inch of ground, and on account of the white umbrellas of numerous subjugated rulers, making it bright like a vast expanse of foam.

L1. 3—5. When the kings, such as Lakṣmīkara and others—who were like suns to the lotus pond of the family, sprung from Bhauma, and who owing to their virtue of hospitality, were fondled by the lord of gods, who seated them on his exalted seat—had gone to heaven, in that family, there flourished the king Paramasaugata Śrī Śubhākara, the conqueror of adversaries, whose glory pervaded the three worlds.

L1. 3—6. Though he was the protector of the people, yet he could be connected with Satyabhāmā (who caused family dissension). It was heard that being an overlord, he was deserted by the soldiers (lit. horsemen), but his glory was never impaired by his adversaries and he was the best of men.

L1. 6—7. His son the king Śāntikara, born like the lord of heaven, vanquished the army of his formidable enemies, surpassed, in wisdom, all (rulers), and was powerful and renowned in the world,

L1. 8—9. Owing to widely praised charity of the king, who was the lord of wealth and whose prosperity was unequalled, the name *Dhanada* (giver of wealth) was inambiguous (of its derivative significance); but now it is getting every where an unfaithful meaning.

L1. 9—14, His son Paramabhaṭṭâraka Mahârâjâdhirâja Parameśvara Śrî Śubhâkaradeva—who meditates on his (Śântikara's) feet—who is born to the queen Tribhuvana Mahâdevî, the daughter of the diadem of the Nâga dynasty,—who like the sun, gladdens the lotus-like good men—who is exceedingly truthful—who has acquired the profound knowledge of all the Āgamântas—whose lotus-like feet are kissed by the bowed heads of the numerous enemies, struck with terror by the adequate valour of his arms—who is not oppressive of taxation (*tivakara*), though (like *tivakara* i. e. sun) causes the lotus of pleasure of all men to bloom by always promptly granting wealth—who has made the arrogant rulers his tributary, but abstains from spending tribute on luxury—who like the full-blossomed Kalpa tree, is free from the influence of the Kali age and who resembles the ocean of milk, which is full of snakes and Makaras (*ahi-makara*), for he has had the great glowing valour (*a-hima-kara*)—is in good health.

L1. 15-17 (He) honours, orders and intimates the present and future Mahâsâmantas, Mahârâjas, Râjaputtras, Antaraṅgas, Kumâras, Amâtyas, Uparikas, Viṣayapatis, Āyuktakas, Dâṇḍapâśikas, Sthânântarikas and others including the Cāṭa-bhaṭa class, living on the royal bounties in Northern Toṣali and again the Mahâmahattaras, Vṛhadbhogis, Pustakapâlas, Kuṭakolas and Sâdyadhikraṇas in the Kâṅkavîrâ *viṣaya*.

L1. 18—20 Be it known to you that the village Nodḍilo, included in this *viṣaya*, with the right of (collecting) addi-

tional taxes, such as taxes from the weavers, cowherds, Śaunḍhikas and all other tenants and with the rivers, landing places, ferry-places, forests and hamlets, being exempted from all imposts, has been granted at the request of Pulindarāja at Yavâgulopâtikâ for the increase of merits of the parents, self and all other creatures, according to the principle of *lekṣhan-praveśatayā bhūmi-chidrāpidhāna* and (it will continue) as long as the sun, the moon and the earth endure.

Ll. 21—24. With half (of the income) of the village the offering of ablution, sandal paste, flowers, lamp, incense, *vali*, *caru*, and oblation of the god Vaidyanāthabhaṭṭāraka, enshrined at the temple of Pulindeśvara, built by him (Pulindarāja) will often continue and (with the same) the servants of the temple will be maintained and (again with the same) the dilapidation will be repaired. With the other half the Śaivaite ascetics will be provided with garments, meals and medicines against the malady and (with the same) the family of Dānapati will be maintained every day with six *āḍhaḱas* of husked rice at the cost of four *panas* of cowries.

Ll. 24—25. This copper-plate grant has been executed by me according to the rules of Nivīdharmma &c and out of respect to religion it should be preserved by you. On the 7th day of bright fortnight of Śrāvaṇa in the year 103.

Ll. 30—32. Let this gift of the king Siṃhadvaja, whose right hand is dexterous in the art of extorting the fortune from the formidable enemies, continue as long as the rays issue from the moon on the head of one, who holds crescent on his head (Śiva) and as long as Lakṣmī with lotus in her hands, sits in the heart of enemy of Madhu (Viṣṇu).

Ll. 32—33. Mahākṣapaṭalādhikṛta Vṛhadbhogī is the Dātaka. It was heated by Peḍāpāla Rāmadeva, written by Mahākṣapaṭalika Bhogī Haravara and engraved by Vijayjīva, the son of Ānandajīva.

L1. 33—44 The boundaries of the village are described On the east (the boundary line) commences from a stone, planted in the middle of the stream of Dhânyamâda-Joṭa in the north-east, then runs along its bed towards south, then touches the trees including the *Karañja* tree, then turns a little towards east, then reaches *Aśvattha* tree, then proceeds like *Mṛgajānu*, then crosses the Bandha-joṭa and after running along the bed of Sṛgâla-joṭa, reaches the stone, planted under the Vana-mandâra tree in the south-east. Then on the south it runs along the *Simā-joṭikā* towards west like the movement of a serpent, then reaches the stone, planted, keeps the great *Vana-mandâra* tree within, then passes under the mango tree at Pañktâpollâ, then keeps *Vaṇapolāṇḍaka* within and after proceeding for some distance reaches the stone planted. On the west it touches the stones, planted at distance from each other and reaches the stone, fixed at Tendrâtaka. Then on the north runs along the bed of the Gaṅgeṭi stream, then bends a little towards south, then crosses the *Joṭa* and proceeding eastward reaches the first-mentioned stone.

F—DHARAKOTA PLATE OF ŚUBHĀKARADEVA.
(YEAR 103)

This plate was found at Balichhai in Dharakota Taluk of the Ganjam district. Mr. Satyanarayan Rajaguru edited it in the *Journal of the Andhra Historical Research Society*, Vol. IV (pp. 189-194). But owing to shallow engraving, he was hardly able to publish the precise reading of it. I availed myself the opportunity of examining this plate when it was acquired for the Baripada museum. I found at a glance that the eulogical text of this plate is a replica of that of the preceding one. It was therefore easy for me to decipher the precise text of the present plate and emend the errors that I committed in editing the preceding one on the previous occasion,

It measures 14" × 12.5". The seal of this plate is quite same as that of plate II. The donor of the present plate is undoubtedly indentical with that of the preceding one. I need not therefore mention here the genealogy, available from the former plate, which is same as that given in the latter one.

The document records the gift of the village Guṇḍaja in Jayakāṭaka *viśaya* of Koṅgada-maṇḍala in Southern Toṣaḷi, made to Bhaṭṭa Nārāyaṇa and Bhaṭṭa Devakaṇṭha. The former donee belonged to the *pravara* Āṅgīrasa and to the *anupravara* Aurvva and Śāvarṇasa of the Māṅgalya *gotra* and the latter one to the *pravara* Viśvāmītra and to the *anupravara* Devarāta and Audalla of the Kauśika *gotra*. They both were the students of Vâjasaneyā *caranā*.

The plate was issued on the 7th day of the bright fortnight of Bhādrapada in the year 103.

The village Guṇḍaja seems to be identical with Guṇḍrivāḍi (19°—13" N. and 84° - 27" E.) about 10 miles north-west of the headquarters of Dharakota Taluk.

I need mention here that if we read *Dakṣiṇa Toṣalyāṇ* *Koṇḍadamṇḍale* instead of *Uttara Toṣalyāṇ* in l. 15, *Jayaka'aka-viṣaya* instead of *Kāṇḍavṛā-viṣaye* in l. 16 and *Gundaja* instead of *Nodḍilo* in l. 18 of the preceding plate, we can get the entire text, running on lines 1—21 of the present one, in lines 1—20 of the former. I, therefore, abstain from reproducing below the text, running on lines 1—21 of the present plate.

TEXT

(OBVERSE)

- २२ । माङ्गल्यगोत्राङ्गि[१]रसप्रवरऔर्वसाव[र्ण?]सानुप्रवरकौशिकगोत्रिश्वामित्रप्रवर-
देवरातऔद-
- २३ । लानुप्रवरवाजसनेयचरणभट्टनारायणदेवकण्ठाभ्यामस्माभिः - - - -
- २४ । ताम्रशासनोक्त[त्याक्षयनीवीधर्मेणाक]रत्वेन प्रतिपादितस्तदेपास्मदत्तिर्धर्म गौर-
वात्
- २५ । [भवद्भिः परि]पालनीया । सम्ब[म्ब] १००, ३ माद्रपद् सुदि ७ । उक्तञ्चधर्म-
शास्त्रे बहुभिर्वसुधा दत्ता राजभिः
- २६ । सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ मा भूदफलशङ्का
वः परदत्तेति पार्थि-
- २७ । वाः । स्वदानात्फलमान्त्यं परदत्तानुपालने । स्वदत्ताम्परदत्ताम्बा[बा]यो हरेत्
वसुन्धरां स विष्टायां कृ-
- २८ । -मिर्भूत्वा पितृभिः सह पच्यते ॥ व[व]हुनात्र किमुक्तेन संक्षेपादिदमुच्यते ।
स्वल्पमायुश्चलाभोगाधर्मो
- २९ । लोकद्वयं क्षमः ॥ इति । कमलदलाम्बु[म्बु] विन्दुलोलां श्रियमनुचिन्त्य मनुष्य
जीवितञ्च । अखिलमिद-
- ३० । -मुदाहृतञ्च वु[वु]ध्वा[ध्वा] नहि पुरुषैः परकीर्तयो विलोप्याः ॥ यावच्चन्द्राद्ध'-
मौलेः शिरसि शशिकला - - -

The second side of this plate is so damaged that a single letter is not discernible.

G—DHENKANAL PLATE OF TRIBHUVANA-
MAHĀDEVĪ.
(YEAR 110)

This plate was discovered at Bhimanagari *garh* in the Dhenkanal State and edited by Mm. H P. Shastri in the *Journal of the Bihar and Orissa Research Society*, Vol. II (pp. 419 - 427). It measures 15.2" × 11.7". The seal of this plate resembles, in every respect, except the legend, that of plate H. It contains the legend Śrīmat-Tribhuvanamahādevī.

The language is Sanskrit. There is only one word, which has been written in this plate according to Oriya pronunciation (cf. *māhā*, written for *mahā*, in l. 21). Some portions of the text contain Virodhābhāṣa *alaṅkāra*.

When the kings, such as Unmaṭṭakesari, Gayāḍa and others of the Kara family had died, Tribhuvanamahādevī, the daughter of Rājāmalladeva of Southern country and the wife of Lalitahāra, being requested by subordinate rulers, who cited the instance of Gosvāminī Devī's rule, ascended the throne. She issued this plate from Guheśvarapāṭaka.

The document registers the gift of the village Kontasparā in the Olārāma *visaya* in Tosālī, made to Bhaṭṭa Jagaddhara, who belonged to the *pravaras* Aṅgīrasa, Vārhaspatya and Bhāradvāja of the Bhāradvāja *gotra*. He was a student of Vājasaneyā *carāṇa* and Kānva *sākhā*. The object of the gift was to bring down the rain.

The *dūtaka* of the plate was Mahākṣapaṭalādhikṛta Balabhadra. It was heated by Malināmbuvāha Kavīrasena, written by Mahākṣapaṭalika Nāgaḍadeva and engraved by Nāṭakāra Harivarddhana and his son Rabhasavarddhana.

Tribhuvanamahâdevî was a devout worshipper of *Viṣṇu*. She can be identified therefore with Tribhuvanamahâdevî of plate H. who is said to be a devotee of Hari (i. e., Viṣṇu) and who is the great-grandmother of the donor. Apparently the present plate is earlier than plate H.

The plate was issued on the 6th day of the bright fortnight of Kârttika in the year 110. I need mention here that the numerals of the year are represented by symbols, which were read as *lu chu* and interpreted as 35 by Mm. Shastri. On previous occasion I interpreted these symbols as 160*. Dr. D. R. Bhandarkar interprets them also as 160†.

The numerical symbols of the year of plate H are distinct and they represent 141. As the present plate is earlier than plate H, I revise my previous interpretation of the numerical symbols of the present plate as 110.

The identifications of places, mentioned in this plate, are given below.

Kontasparâ ∠ Kaṇṭâparâ (20°—S" N. 86°—4" E) in the Cuttack district.

Olâśrama ∠ Olâsa (20°—9" N, 86°—1" E) in the Cuttack district.

TEXT

(OBVERSE)

- १ । ॐ१[।]स्वस्तिव्योमविवृम्बि[म्बि]भिः स्थिरयशोराशिप्रतिस्पद्भिः[*]सौधैर्लो-
लल्लामचामरचयैः पुण्यप्रवर्षैरिव । वप्रे-
२ । णापि सुवासितेन परिखालेखाब्धि-[ब्धि]शेषत्विषा[*]चातुर्वर्ण्यसुसंभृतादपि
भृतः श्वेतैकवर्णश्रियः २ ॥ श्रीगुहेश्वरपाट

* J. B. O. R. S. Vol. XVII, p. 109.

† E. I. Vol. XX. (list of inscriptions, No. 1404), appendix p. 192.

(1) Represented by a Symbol. (2) The metre is शाङ्खुचिक्रीडित

- ३ । कनिवासिबिजयस्कन्धावारात् ॥ अत्युन्नतेषु समुपाश्रितनन्दनेषु[*]शश्वद्विका-
सितलसत्सुमनोगणेषु [।*] क-
- ४ । -ल्पद्रुमेष्विव वरीयकवाञ्छितार्थ[*]सम्पादनैकरसिकेषु महाफलेषु ३ ॥ पंचाननेष्विव
सदानखरोद्धतेषु[*]
- ५ । दुर्वारवैरिवरवारणदारणेषु । उन्मीलनैकनिरतेषु क्षतस्थितिना[*]मुन्मट्टकेसरिगयाड
पुरःसरेषु४॥ शुचि-
- ६ । गुणपक्षपातिषु राजहंसेष्वपि न मानसव्यसनिषु प्रथितपृथुदण्डविभवेषु पद्याकरेष्वपि
न चण्डकर-
- ७ । -प्रियेषु प्रसाधितस्वपरमण्डलतया धर्मोपकारिणीक्षताशेषदेशकोशे[षे]षु क्रमेण
निरन्तरविरचितविवि-
- ८ । -धमठविहारप्रासादप्रव[ब]न्धैः पुरन्दरपुरारोहणसोपानव[ब]न्धैरिव मण्डितमही-
मण्डलेष्वाखण्डलप्रभावेषु-
- ९ । महाराजेषु व्यतीतेषु ॥ जाते च विराट्शोमात्रावलम्बि[म्बि]नि करकुले विगलित-
तेजस्वितारकामम्ब[म्ब]रश्रि-
- १० । -यमित्र करेय^५विकलान्तर[।*]मिव वसुन्धरामालेक्यालोच्य च निजभुजवक्त्र-
चूर्णितसकलरिपुकुलाचल-
- ११ । स्य दक्षिणाशामुखनिलकस्य श्रीराजमल्लदेवस्य जगद्विजयोन्मीलितकन्दलोव
सौन्दर्यकन्दस्य
- १२ । सौजन्यमधुरसस्य क्षिती[व*] कुसुममञ्जरोव विनयद्रुमस्य मूर्तिरिव महानुभाव-
तायाः कुलवसतिरि-
- १३ । -व कलानां सकलभूमण्डलाधियत्यपिशुनशुभलक्षगशतालंकृताकृतिः सुता प्रणत-
- १४ । -नरनाथचूडामणिमरीचिचयचर्चितपादपोठेन हठकलितशत्रुसीमन्तिनीकेशपाश
- १५ । -कुसुमवासितपाणिना चिन्तामणिनेव यथाभिलषितार्थप्रदानकृतार्थोक्तार्थिसार्थेन
- १६ । सत्यानुरक्तया सरस्वत्या पवित्रितास्यपद्मापद्मेन पुरुषोत्तमेन करकुलकुमुदाकरेन्दु-
- १७ । -ना महाराजाधिराजपरमेश्वरेण श्रीललितहारदेवेन गृहीतपाणिपल्लवा देवि पुरापि
- १८ । देव्या श्रीगास्वामिन्या धर्मवतप्रधानया प्रजानुग्रहतश्चिरं धारितैवेयं वसुन्धरा
तदधुनापि प्रसीद

(3) The metre is वसन्ततिलक ।

(4) The metre is वसन्ततिलक ।

(5) Unintelligible.

- १६ । तथैव सुचिरं धारयैनां क्रियतां लोकानुग्रहः स्वीक्रियताम्बा[वा] प्रक्रमागतकरराज्य-
श्रीरिति संर-
- २० । -भसममिषेकमङ्गलप्रतिपादोन्मुखेन महता महासामन्तचक्रेण निवेशमाना कात्या-
यिनीव सिं-
- २१ । -हासनमारूढा प्रो[ढा*]नुपागावनत माहा[सामन्तमौलिलालितचरणकमला कमला-
करश्रीरिव प्र-
- २२ । -कृतिशुचिचरितचारुहस्तपरिशरा सुरसरणिरिवाविष्कृतगुरुध्रुवमित्रोदया मृगाङ्क-
लेखैव मृदु-
- २३ । -करानन्दिताप्रजा लक्ष्मोरिवाक्षतकृतस्थितिः ॥ परमवैष्णवी मातापितृपादानुध्याता
परमभट्टारिका
- २४ । महाराजाधिराजपरमेश्वरो श्रीत्रिभुवनमहादेवी कुशलिनी ॥ तोसलायाम्ब[म्ब]र्त्त^१-
मानभविष्यन्महा-
- २५ । सामन्तमहाराजराजपुत्रान्तरङ्गकुमारामात्योपरिकविषयपतितदायुक्तकदाण्डपाशिक
स्थाना-
- २६ । न्तरिकानन्यानपि राजप्रसादिनश्चाटभटवल्लभजातीयान् ॥ ओलाश्रमविषयेपि
महामहत्तरवृद्धो-
- २७ । -गियुस्तकपालकूटकोलसायधिकरणं यथार्हं मानयति वो[बो]धयति समाज्ञापयति
च । विदितमस्तु

(REVERSE.)

- २८ । भवताम् । एतद्विषयसम्ब[म्ब]द्धः कोन्तस्पराग्राम[ः*] सोपरिकरः सोद्देशः
सतन्त्रवायगोकुटशौण्डिकादि
- २९ । प्रकृतिकः सखेष्टघट्टनदीतरस्थानादिगुल्मकः सर्व्वपीडावर्जितो लेखनीप्रवेशनया
भूमिच्छि-
- ३० । द्रापिधानन्यायेनाचन्द्रार्कक्षितिसमकालं मातापित्रोरात्मनः सर्व्वसत्त्वानाञ्च पुण्या-
मिवृद्धये ।
- ३१ । भारद्वाजगोत्राय । आङ्गिरस । बार्हस्पत्य । भारद्वाजप्रवराय । वाजसनेयचरणाय ।
कान्वशा-

- ३२ । -खाध्यायिने । वृष्टिकामनिमित्ताय । हस्तोदकेन भट्टजगद्धराय । अस्माभिस्ताम्र-
शासनीकृ-
- ३३ । त्याक्षयनीवीधर्मेणाकर्त्त्वेन प्रतिपादितस्तदेषाम्मद्विद्वद्भर्मगौरवान्नवद्भिः परि-
पालनीया । स-
- ३४ । -म्ब[म्ब]त् १००, १० कार्तिक शु [सु]दि ६ [।*] उक्तञ्च धर्मशास्त्रे व[व]हुभि-
र्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य य-
- ३५ । -डा भूमिस्तस्य तस्य तदा फलं*॥ मा भूदफलशङ्का वः परदत्तेति पार्थिवाः [।*]
स्वदानात्फलमानन्त्यं पर-
- ३६ । -दत्तानुपालने‡॥ स्वदत्ताम्परदत्ताम्वा[वा] यो हरेत् वसुन्धरां । स विष्ठायां कृमि-
र्भत्वा पितृभिः सह पच्यते [॥‡]
- ३७ । व[व]हुनात्र किमुक्तेन संक्षेपादिदमुच्यते [।*] स्वल्पमायुश्चलाभोगा धर्मो लोक-
द्वयं क्षमः ‡॥ इति क-
- ३८ । मलदलाम्बु [म्बु]विन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च । अखिलमिदमुदाह-
तञ्च वु [वु]ध्वा नहि पुरु-
- ३९ । -पैः परकीर्तयो विलोप्या[ः॥†] यावन्मौलौ स्मरारः सरति सुरसरिन्मालतीस्त्रिवि-
लासा[*]याव-
- ४० । -द्वेला विलोला चलति वसुमतीमेखलावारिराशेः[।*]यावद्वा भान्ति तारा गगन-
मणिशिलाकुट्टि-
- ४१ । -मैकोपहारा[*]देव्याः श्रीसिद्धगौर्याः प्रभवतु भुवने शासनं तावदेतत् *॥ दूतकोत्र
महाक्षपट-
- ४२ । -लाधिकृतव[व]लभद्रेण । लेखको महाक्षपटलिकभोगी नागडदेवः । तापितं
मलिनाम्बु[म्बु]वाह
- ४३ । कबीरसेनेन । उत्कीर्णं नटकारहरिवद्भनेन । रभसवद्भनेन पुत्रेणेति ॥ ग्रामस्थ
सीमा लि-

TRANSLATION

L1. 1-2, Hail ! from the victorious camp, established at Guhesvarapâṭaka, which is rich with four colours (i.e. castes ;

* The metre is अनुष्टुभ्

† The metre is पुष्पिताग्रा

‡ The metre is सप्तशत

Varuṇa), but shines with white colour alone on account of sky-licking buildings, emulating the ever-lasting mass of fame and having on their tops the waving *cūmaras* (tails of a kind of deer) that resemble showers of merit and also on account of whitewashed city-walls that are made refulgent by the streak of moat, resembling the border of the sea.

L1. 3-9. When the greatly eminent Mahârâjās, such as Unmattakesari, Gayâḍa and others—who were pleasurable to those who took refuge in them (*samupāśrita-nandaneṣu*), always shone forth in the company of distinguished scholars (*saśvad-vikāśita-lasat-sumano-gaṇeṣu*), revelled in granting the desired objects of suitors, attained great achievements (*mahāphaleṣu*) and thus resembled the lofty Kalpa trees, existing in the garden of heaven (*samupāśrita-nandaneṣu*), always shining with opening flowers (*saśvad-vikāśita-lasat-sumano-gaṇeṣu*), promptly granting the desired objects of suppliants and bearing abundant fruits (*mahāphaleṣu*)—who, like the lion with fierce claws, crushed the elephant-like formidable enemies—who were devoted to the restoring of those who lost their positions—who like the swans (*rājahamseṣu*), flying with white wings (*śuciguṇapakṣa-pātīṣu*), were the excellent kings (*rājahamseṣu*), for they supported the pure merits (*śuci-guṇa-pakṣa-pātīṣu*), but unlike those swans, fond of the Mânasa lake (*mânasa-vyasaniṣu*), they did not give their minds to luxury (*mânasa-vyasaniṣu*)—who like the lotus-tanks (*padmākareṣu*), full of big lotus stalks (*prathita-prithu-daṇḍa-vibhaveṣu*), were the very emporium of wealth (*padmākareṣu*) as they possessed famous army (*prathita-prithu-daṇḍa-vibhaveṣu*), but unlike those lotus-tanks, looking for the sun (*caṇḍa-kara-priyeṣu*), they did not like the oppressive taxation (*caṇḍa-kara-priyeṣu*)—who exhausted treasures of their vast empire on religious works in order to 'enlighten their own country and others'—who decorated the earth by constructing in unbroken continuity various *mathas*, monasteries and temples, which were staircases, as it were, for ascending the city of Indra and who were as mighty as Indra—had passed away and the

Kara family had to depend upon nothing but their past glory (the following happened).

L1. 9-7. Observing and realising that the kingdom looks like the sky, bereft of refulgent stars and resembles one (female), who has distressful heart, Mahârâjâdhirâja Paramesvara Śrī Lalitahâradeva*, the best of men—who was like the moon to the lilly-tank of the Kara family—whose lipse, resembling the lotus, the seat of the goddess of fortune, was sanctified by the goddess of speech, fond of truth—who made the supplicants wealthy by granting them wealth as much as they wanted and thus rightly resembled the touch-stone—whose hands were perfumed by the flowers in the locks of enemies' wives, whom he dragged (by their hair) and whose foot-stool was radiant with the splendour of crest-gems of prostrate kings—received the palm (i. e. married) of the daughter of Râjamalladeva, the frontal mark of Southern region, who pulverized the mountain-like enemies by his thunder-like arms. The person (of the daughter) was adorned with hundreds of auspicious signs of sovereignty over the entire earth; (she) was like the ancestral seat of all fine arts, like the personification of magnanimity, like the bud of flowers of the tree of modesty, like the receptacle of honey of courtesy and like the shoot of the root of beauty, issuing for the conquest of the world.

* Mm. Shastri took Râjamalladeva used in the text in its genitive form, as the nominative of verbs आलोक्य and आलोच्य. In the Sanskrit literature I have never met with such use of the nominative. It can, therefore, be held that the poet alluded to the dignity of Râjamalladeva by narrating in a skillful manner that Lalitahâra sued for the hand of the daughter of Râjamalladeva in order to get help from him at the time of need and not Râjamalladeva requested Lalitahâra to take his daughter in marriage. In the case of acceptance of such an assumption, Lalitahâra appears to be a different person from Gayâḍa and in consequence there arises a discrepancy in the chronology. We may, therefore, assume that either the narration is wrong or Tribhuvanamahâdevī is the nominative of the said verbs.

L1. 17—23. Paramabhattachârikâ Mahârâjâdhirâja Parameśvarî Śrî Tribhuvanamahâdevî—who meditates on the feet of her parents—who is a devout worshipper of Viṣṇu—who resembles the goddess of fortune, having abode on corns (*aḥṣata-kṛta-sthitih*), for (her) stability remains unimpaired (*a-ḥṣata-kṛta-sthitih*)—who by delighting the people with light taxation (*mṛdu-kāra*) resembles the digit of the moon, delighting the people with soft ray (*mṛdu-kāra*)—who by causing the preceptor (*guru*), truth (*dhruva*) and friend (*mitra*) to shine, resembles the heavenly constellation, where the Jupiter (*guru*), Polestar (*dhruva*) and Sun (*mitra*) shine—who resembles the beauty of lotus-tank, for keeping officers, having ingrained pure characters and writing good hands (and thus resembling the lotuses)—who, being entreated by a great circle of chiefs, anxious to see the quick celebration of coronation, to be pleased to protect the fortune of Kara kingdom, which had come by right of succession and to favour the subjects as Śrî Gosvâminî, having the religion as her prime object, ruled the country in ancient times out of compassion towards the people, has ascended, like Katyâyinî (mounted on a lion), the lion-seat (i. e. throne) and whose lotus-like feet are kissed by the heads of feudatory chiefs, bowed down with devoted loyalty—is in good health.

L1. 24-27—(She) duly honours, orders & intimates the present and future Mahâsâmantas, Mahârâjas, Râjaputtras, Antarangas, Kumâras, Amâtyas, Uparikas, Viṣayapatis, Āyuktakas, Dâṇḍapâśikas, Sthânântarikas, and others including the Cāṭa-bhaṭa class, living on royal bounties in Tosâlâ and again the Mahâmahattaras, Vṛhadbhogis, Pustakapâlas, Kuṭakolas and Sâdyadhikaraṇas in the Olâśrama *viṣaya*.

L1. 27-32—Be it known to you that the village Kontasparâ, belonging to this *Viṣaya*, with the right of (collecting) additional taxes, such as taxes from the weavers, cowherds, Śauṇḍhikas and all other tenants and with (the rights over)

the landing places, ferries, and hamlets, being exempted from all imposts has been granted, with the libation of water for bringing down the rain, to Bhaṭṭa Jagaddhara, belonging to the *pravara* Āṅgīrasa, Vārhaspatya and Bhâradvâja of the Bhâradvâja *gotra* and studying the Vâjasaneyā *caranā* & Kânva *śākhā*, according to the principle of *lekhanīproveśatayā* &c for the enhancement of merits of the parents, self and all other creatures and (it will continue) as long as the sun, the moon and the earth endure.

L1. 32-34—This copper-plate grant has been executed by me according to the principle of Nivīdharmma &c; it should be preserved by you out of respect to religion. On the 6th day of bright fortnight of Kârttika in the year 110.

L1. 34-39—(usual imprecatory verses)

L1. 39-41—Let this gift of Devî Śrī Siddha Gaurī, continue as long as the heavenly stream (the Ganges), which shines like the festoon of Mâlatî flowers, flows on the head of enemy of the love-god, as long as the tremulous shore of the sea, encircling the earth, continues to be agitated and as long as the stars, adorning, like jewels, the pavement of sky, shine.

L1. 41-42—The *dhṛta* of this plate is *Mahākṣapaṭalā-dhikṛta* Śrī Balabhadra. It was written by *Mahākṣapaṭalika* Nâgadadeva and heated by Malinâmbuvâha Kavīrasena and engraved by Harivarddhana and his son Rabhasavardhana.

H—TALCHER PLATE OF ŚUBHĀKARADEVA (YEAR 141)

I am very much indebted to Raja Sahib of the Talcher State, who has very kindly sent to me three copper-plate records, which are edited below successively. My thanks are also due to his Private Secretary Mr. Jagamohan Misra B. A. for furnishing me with the following report as to discovery of the plates.

Within the colliery area in the Talcher State there is a place, called Jagati, which contains a large mound of ruins of buildings. In the vicinity of Jagati there are lying some Buddhist sculptures. Some coolies, employed by the Manager of the Colliery Company, while redigging a well, close by the afore-said mound, found these plates at the buttom of it. The tradition, current in the locality relates that Jagati was the seat of the Pāla ruling family of the Pal Lahara State in ancient times.

This plate measures 14.5" × 12". On the top of the inscription there is a seal of alloyed copper in the form of a full-blown lotus having two rows of petals—one spreading horizontally and the other vertically. The depression, enclosed by the inner row of petals, is 2.2" in diameter. On the depression there is a figure of lotus over which the legend 'Śrī-Śubhākara-devasya' is inscribed. Above the legend there are, in relief, the figures of a couchant bull, a conch and a *candravindu*, the symbol of the sun and the moon. There are also two floral designs—one in the front of and the other behind the bull.

The lines of the writing run from the left to the right of the breadth of the plate. There are 31 lines of inscription on the obverse and 17 lines on the reverse. The engraving on the obverse is deep, but on the reverse is shallow,

In respect of orthography the only points that call for special notice are as follows :—

(1) The use of the guttural *ñ* instead of *anusvāra* before the dental *s* as well as before the palatal *ś* occurs in l. 5 (cf. *avatañse* and *vañśe*, in l. 5 written for *avataṃse* and *vaṃśe* respectively).

(2) The letter *v* has been used throughout for *b*. I need mention here that this remark is applicable to the orthography of each and every inscription of the Bhauma family.

(3) The use of *ṭṛ* instead of *tri* is found in l. 11 (cf. *ṭṛlaya* and *Ṭṛbhuvana*, written for *tritaya* and *Tribhuvana* respectively). I may mention here in this connection that the pronunciation of *ṛ* as *ri* was in vogue in Orissa since early times till the end of the 13th century A. D.* It, therefore, appears that the modern Oriya pronunciation of *ṛ* as *ru* is due to some outside, probably the Dravidian, influence of later times.

The language is Sanskrit. And in addition to the customary benedictive and imprecatory verses in lines 43—48, there are verses in lines 4—10, 12—17 and 24—26. But owing to omission of the marks of punctuation by the scribe, they appear as prose.

The record opens with the description of the charm of Guheśvara-pîṭaka, the place of issue of the plate. Then Śāntikara (I), his son Kusumahâra (I), his (latter's) mother Tribhuvanamahâdevî and her grandson Loṇabhîra *alias* Śāntikara (II) of the Kara family are said to have ruled successively. After the death of the last-named king, his son Kusumahâra (II) *alias* Śubhâkara, born to Hṛamahâdevî, ascended the throne and issued the grant. He is styled as Paramabhattachâraka, Mahârâjâdhirâja, Paramamahêśvara and Parameśvara.

* J. A. S. B. (N. S.) Vol. XX, p. 43 ; see Kṛiṣṇa, written for Kṛiṣṇa.

The object of the record was to register the gift of the village Addhendrakonâ in the Manera *viçaya* in Dakṣiṇa Toṣalâ to Kulaputtraka Sūryapâla, the son of Dâmodarapâla and the grandson of Vâmanapâla. The epithet *Kulaputtraka* indicates that the donee was born of a noble family. As the Gotra name has not been mentioned, the donee may be supposed to be a non-Brahmin. I am tempted to hold that he was the founder of the Pâla ruling family of the Pal-Lahara State.

The deed was executed on the 3rd day of waning moon of Bhâdra in the year 141. It is worth noticing that the numerals of the year are represented by symbols. Unlike the symbols of the plates of the Kara family, so far published, the symbols of the plate under discussion are very distinct. The first symbol, denoting 100, is *lu*. The second symbol *pta* denotes 40. Then succeeds the numeral figure 1.

The village Addhendrakonâ is probably identical with Adhaigaṇḍi in the Narasinghpur State, about 25 miles south of the find-spot.

I edit the text from the original.

TEXT

(OBVERSE)

- १ । ॐ१ स्वस्ति । समन्ततोविरतप्रवृत्तविविधमखशि-
- २ । -खिशिखानीराजनानिरस्तसमस्तदुरितराशे[१*] रणेवशेषरदिगन्तरागत[से३]-
- ३ । सेवापरनृपतिसहस्रसंकुलादतुलश्रीसमुदयोपहसितधनदधाम्नः श्रीगुहेश्व-
- ४ । -रपाटकनिवासिविजयस्कन्धावारात् । श्रीमाननेकनरनाथशिरोधृताङ्गः[*]ख्यातोखि
- ५ । -ले जगति शान्तिकराभिधानः [१*] आसीदशेषधरणीवल्यावतन्से४ वन्से५[*]
करक्षितिभृतां व-
- ६ । सुधा[धि*]नाथः६ [॥*] तस्मिं गते सुरमुवं सुगृहीतनाम्नि[*] नाथे तदीय-
-तनुजो मनुजप्रभावः [१*]

(1) Represented by symbol (2) Read रणेऽशेष । (3) Superfluous
(4) Read संसे । (5) Read वंसे । (6) The metre is वसन्तविलक ।

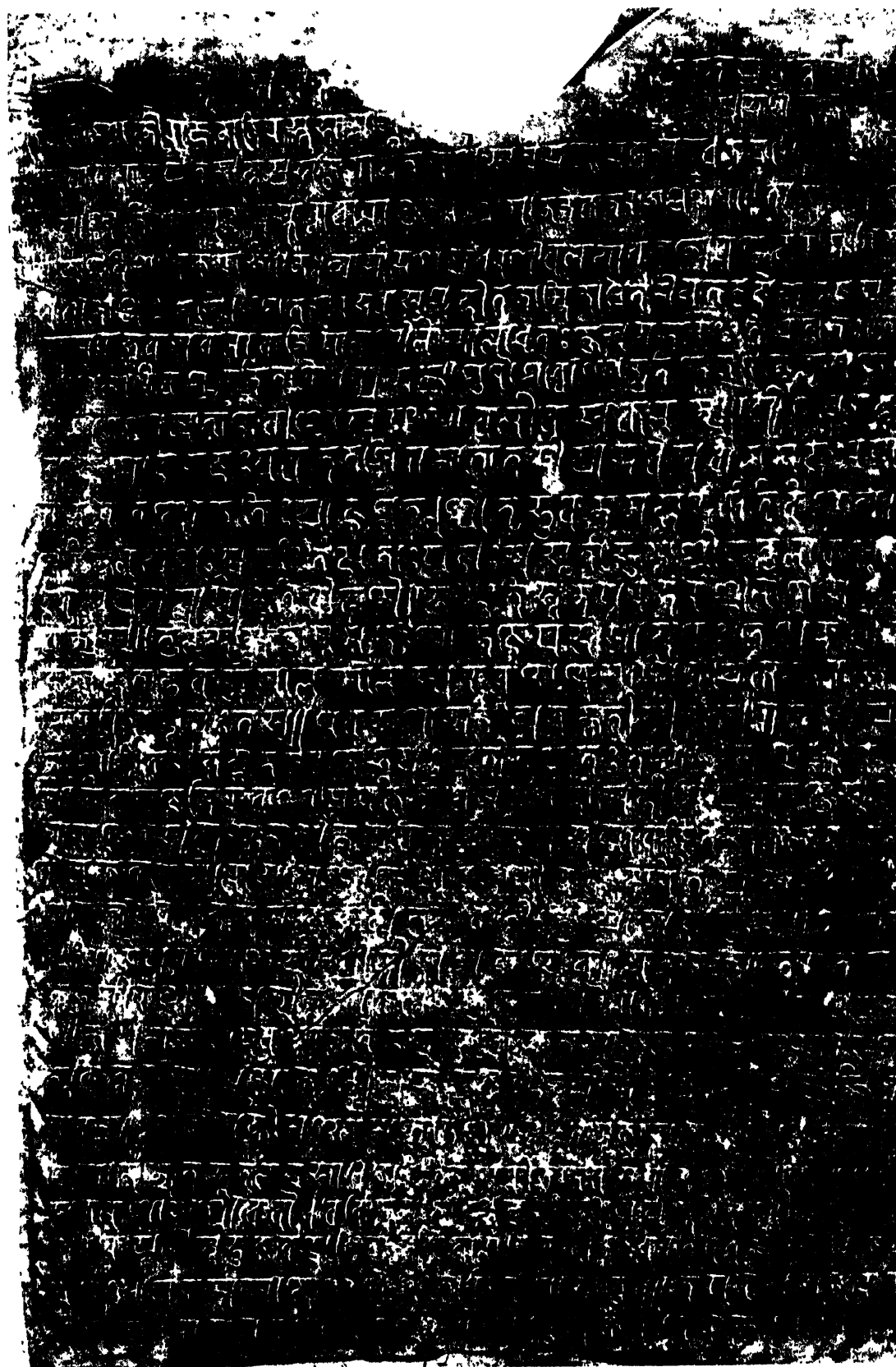


PLATE H (Obverse ,

- ७ । राजा व[ब]भूव सकलावनिपालमौले[*]मर्मालाधृतः कुमुदहार इति प्रतीतः ७ ॥
तस्मिन्[न्न]-
- ८ । -प्यखिलारिवर्गवनितावैद्यदीक्षागुरौ[*] गोवर्गणेन्द्रनिभे नरेन्द्रवृषभे याते
- ९ । यशःशेषतां[*] देवो शेषफगावलीव सकलक्षमापीठभारं हरेः[*]
- १० । पादाम्भोजरजःपवित्रितशिरा माता तदीयादधेः[॥*] स्वधाममहिमप्राप्तभु-
- ११ । वनतृप्तयोन्नतिः या जगत्सु श्रोतृष्टुभुवनमहादेवीति विश्रुता ।[*] ध्वस्त-
- १२ । स्वेष्टरिक्कुलं यशः प्रकटितं जाताः प्रजाः सुस्थिता[*] भुक्ताश्रोतुला किमन्यदु-
- १३ । चितं कार्यं मयास्मिन्निति [॥*] वोढुं प्रौढ इति स्वन्तरि भरं श्रीलोकभारे भुवो*
- १४ । विन्यस्यातुलभक्तितुष्टमनसो भेजे पदं सा हरेः११[॥*] तेजोहव्यवहा-
- १५ । हूताहितहविर्भूपालमौलिस्फुर[*] च्छूडोच्चैर्मणिवेदिकाभि[र*] लसत्पा-
- १६ । -दारविन्दद्वयः[*] तस्यार्थित्रज१२शासनात्स्त्रवाकृतौ स्वीकृत्य राज्यश्रियं[*] श्री-
- १७ । मां शान्तिकराह्वयेन भुवने भूपः प्रतीतं गतः१३[॥*] तस्मिन् च सम्प्रक्षालनप्र-
- १८ । -मोदितप्रजे निरवशेषितकर्त्तव्यजाते महामहीम्नि परिवृढे सुरलोक-
- १९ । मारुढे तदीयस्तनयो नयविनयसमुदयावर्जितसकलराजप्रकु-
- २० । -तौ प्रकृतिनिर्मलायामशेषेश्वरशिरोवहनोचितायां अमृतमयू-
- २१ । खमूर्त्ताविव भुवनमाह्लादयितुमवनीर्णायां महानुभावायां महारा-
- २२ । जाधिराजपरमेश्वर्यां श्रीहीरामहादेव्यां लब्ध[ब्ध]जन्मा भरतमगद-
- २३ । -त्तभगीरथानामन्यतमावतार इवेतरधराधिना[था*] नामसाधारणप्रभावः
- २४ । श्रीकुसुमहारदेवः प्रकृतिभद्रो भद्रासनमारुढवान् । यस्याभिषेको-
- २५ । त्सवतूर्यघोष[*] माकर्ण्य भुक्तोद्वितयः द्वयिभिः[*] श्रीभिर्विपक्षक्षितिपा-
- २६ । -लवक्षः[*] कृत्स्नः[*] महीमण्डल इतिभिश्च१४ [॥*] दोषान्धकारान्तकरेण
सम्यक्कर-
- २७ । क्रमानन्दितभूतलप्रसाधिताशीतमरीचिनेव सर्वादिशः । शैशववचनेन
- २८ । सकलशास्त्रार्थावबो[बो]धविविक्तचेताश्चतुरुदधिपर्यन्तधरणीधराधारणै-
- २९ । -कधौरयः स्वभुजवज्रोर्जित्यनिर्जितारातिव्रजो निजचरितवधूकृतादिराजयशः-

(7) The metre is वसन्त तल्लक ।

(3) The metre is वसन्ततिलक ।

(9) Read त्रि ।

(10) Read 'वै ।

(11) The metre is शाङ्गुलविक्रीडित । (12) The plate reads तस्यार्थं वच ।

(13) The metre is शाङ्गुलविक्रीडित । (14) The metre is इन्द्रवज्रा ।

- ३० । प्रपञ्च ॥ परममाहेश्वरमातापितृपादानुध्यात[:*] परमभट्टारको म-
 ३१ । -हाराजाजाधिराजपरमेश्वरश्रीशुभाकरदेव[:*] कुशलो ॥

(REVERSE)

- ३२ । दक्षिणतोषलायाम्ब १५ र्त्तमान भविष्यन्महासामन्त-
 ३३ । -राजपुत्रान्तरङ्गकुमारामात्योपरिकविषयपतितदायुक्तकदाण्ड-
 ३४ । पाशिकानन्यानपि वल्लभजातीयान् मनेरविषये महामहन्त[र*]-
 ३५ । बृहद्भोगिकादिसायाधिकरणं यथार्हं मानयति बोधयति समाज्ञाप-
 ३६ । -यति विदितमस्तु भवतां [ए*]तद्विषयप्रतिव[व]द्व[:*] अङ्गेन्द्रकोणाग्राम[:*]
 सोपरि-
 ३७ । -कर[:*] से. देश[:*] सशौण्डिकादि प्रकृतिक[:*] नदीतरस्थानादिगुल्मक[:*]
 सर्वा-
 ३८ । वाधाविवर्जिनोलेखनीप्रवेशतया भूमिच्छिद्रापिधानन्यायेनाचन्द्रार्कक्षिति-
 ३९ । समकालं मातापित्रोरात्मन[:*] सर्व्वसत्त्वानां च पुण्याभिवृद्धये कुल-
 ४० । -पुत्रकसूर्यपालाय दामोदरपालसुताय वामनपालाय १६ नन्त्रे चतुः
 ४१ । -सीमापर्यन्त अस्माभिस्ताम्रशासनीकृत्याकरत्वेन प्रतिपादितस्त-
 ४२ । -देशास्मद्विर्धर्मगौरवात् प्रतिपालनीया । सम्ब १८त् १००, ४०, १, भाद्र व-
 ४३ । -दि २ [।*] उत्तञ्च धर्मशास्त्रे व[व]हुभिर्वसुधा दत्ता राजभि[:*] सगरादिभिः
 यस्य य-
 ४४ । -स्य यदा भूमिस्तस्मै तस्य तदाफलं [।*] माभूदफलशङ्का वः परदत्तेति पा-
 ४५ । -र्थिनाः स्वदानात्फलमानन्त्यं परदत्तानुपालनात् १७ [।।*] स्वदत्ताम्परद-
 ४६ । -त्ताम्बा १६ यो हरेत् वसुन्धरां स विष्ठायां कृमिर्भूत्वा पितृभि[:*] सह प-
 ४७ । -च्यते १७ ॥ इति कमलदलाम्बु २० विन्दुलोलां श्रियममुचिन्त्य मनुष्यजी-
 ४८ । -व्रितञ्च [।*] सकलमिदमुदाहृतञ्च बुध्वा २१ नहिपुरुषैः परकीर्त्तयो वि-
 ४९ । -लोप्या २२ इति ॥

(15) Read वां वः । (16) Read पाद्वः । (17) The metre is अनुष्टम्

(18) Read सम्बत् । (19) Read ' वा । (20) Read म्बु ।

(21) Read बुध्वा । (22) The metre is शुष्पिताया ।



PLATE H (Reverse)

TRANSLATION

L1. 1—4. Hail ! from the victorious camp, established at Guheśvarapâṭaka, where the flames of various sacrificial fires, withdrawn from the countries around, annihilate all sins by their grace and which, magnificent on account of docile rulers, survivors in the battles, who had come forth from all directions, laughs to scorn the abode of Dhanada (the god, who gives wealth).

L1. 4—6, In the family of the Kara kings, the ornament of the bracelet-like world, there flourished a celebrated king, Śāntikara by name, whose commands were respectfully bowed to by countless rulers.

L1. 6—8. After the departure of that renowned king for the land of gods, his son, known as Kusumahâra, mighty as Manuja and like a garland of flowers, adorning the heads of all rulers, became the king, the best among the chiefs of men, skilled in causing the widowhood of enemies' wives and resembling the lord of gods.

L1. 9—13. When he had reached the end of his achievements his mother, known as Tribhuvana-mahâdevî in the three worlds, took upon the burden (of administration) of the entire kingdom and shone like Śeṣa, holding up the entire earth on his hoods. During her rule the country advanced in the three branches (of administration)—the foes were extirpated, the glory spread abroad and there was harmony among the people. With the head, sanctified with the dust of lotus-like feet of Hari, she had enjoyed an unparalleled fortune and thought that there was no other work for her to do.

L1. 13—19.—Having considered her grandson Loṇabhâra to be sufficiently grown up to bear the burden, she bestowed the weight of the entire earth on him and attained the feet of Hari, propitiated by unflinching devotion. The

lotus-like feet of this king were buried under the elevated altar, formed by the gems of crests of the hostile kings, who were offered as oblation to the fire of his valour. He satisfied the supplicants and on that account his treasures shone like a perennial spring. (He was) known in the world by the name Śrīmân Śântikara and was glorious and powerful. (He) made the people enlightened and joyful. After finishing the duties (of earthly career) he ascended the heaven.

Ll. 19-24—Then his son Kusumahâra-deva, whose temperament is gentle, ascended the throne. (He) seems to be the final incarnation of Bharata, Bhagadatta and Bhagîratha and possesses the valour, uncommon in the kings of other countries. (He is) born to Mahârâjîdhirâja Parameśvari Śrî-Hirâmahâdevî, who is magnanimous, who appears, like the moon, to gladden the world, who is a born inveterate of all royal accomplishments including the state-craft, self-discipline and success and who is capable of being bowed to by numerous rulers.

Ll. 24-26—When the sound of Tûrya, proclaiming his (Kusumahâra's) coronation, was heard the heart of the hostile kings and the entire world, both were made empty of two things ; (the former) of the fortune and (the latter) of the apprehension of calamities.

Ll. 26-30—(He) dispells the Doṣândhakâra (darkness of vice ; darkness of night) with the proper Kara (taxation ; light) and thus shines, like the sun, in all quarters and adorns the earth. (His) sharp faculty of understanding the spirit of the (text of) Śâstras was manifested in his utterances during the childhood ; (he is) the foremost protector of the earth, extending on four sides up to the sea, has defeated countless foes with the valour of his own arms and has become the lord of manifold royal glories on account of his good behaviour.

L1. 30—35 Paramamâheśvara, Paramabhattachâraka, Mahârâjâdhirâja and Parameśvara Sri Śubhâkaradeva, being in good health, meditates on the feet of his parents, duly honours, intimates and orders—the present and future Mahâsâmantas, Râjaputtras, Antarângas, Kumâras, Amâtyas, Uparikas. Viṣayapatis, Āyutakas, Dâṇḍapâśikas, Vallabha class and others in Southern Toṣalî and the Mahâmahattaras, Vṛhadbhogis, Sâdyadhikaraṇas of the Manera *viṣaya*.

L1. 35—41.—Be it known to you that the village Addhendrakonâ, belonging to this *viṣaya*, with the ferry-places forests, and the Śauṇḍhika subjects and with the right of (collecting) the additional taxes, being made free from all encroachments, has been granted to Kulaputtraka Sūryapâlî, the son of Dîmodarapâla and the grandson of Vâmanapâla according to the principle of *lekhanî—prevaśatayî bhūmi—cchidrāpidhāna* for the enhancement of merits of the parents and self. (It will continue) as long as the sun, the moon and the earth exist.

L1. 41—43.—Out of respect to religion this gift, made by me, should be preserved by you. On the 2nd day of the dark fortnight of Bhâdra in the year 141.

L1. 43—48—(The usual imprecatory verses).

I—TALCHER PLATE OF ŚIVAKARADEVA

(YEAR 149)

It measures 14.5" × 11.5". The seal, attached to the left side of the inscription, fully resembles, in every respect, except its legend, that of plate H. The legend of this plate is 'Śrī—Śivakaradevasya'.

The engraving is not deep. Again some letters have been mutilated. The mutilation is probably due to the strokes of digging implements of the Coolies, who found the plates. On account of the mutilation of letters, I could not give the precise informations, contained in this plate, when I noticed it in the "Dynasties of Mediæval Orissa." Now I have fully deciphered it, but I think that there are still certain discrepancies in my reading.

The lines of the inscription run from the left to the right of the length of the plate. There are 25 lines on the obverse and 21 lines on the reverse. The text is in the Sanskrit verse throughout, except the lines 11—12, 19—30 and 30—40, which contain the Sanskrit prose. The style of composition is very ornate. The text, running on ll. 2—4, conveys two different meanings ; in the first place the qualities of the remote ancestors of the donor have been enumerated and secondly the glories of the sun have been described in it.

There are a few orthographical errors in the inscription. In l. 2, *Guhesvarapāṭaka* is written for *Guheśvarapāṭaka*. Again we find *pṛthī* (l. 7), *puṣya* (l. 30) and *peṭā* (l. 38), the Oriya forms of Sanskrit *pṛthvī*, *pauṣa* and *peṭā* respectively.

The record opens with the description of the charm of *Guheśvarapāṭaka*, the place of issue of the grant. Then it

mentions that in the glorious family of the Kara kings, there flourished a king, named Śrīmad Unmattasiṃha, who was succeeded to the throne by his son Śubhākara (I). The former forcibly took to wife the daughter of the king of the Râḍha country and the latter subjugated the Kalinga people. Then Śubhākara's son Gayâḍa (I). his son Siṃhaketu, latter's mother Tribhubanamahâdevī, her (grandson) Gayâḍa (II) and his son Śubhākara (II) are said to have ruled successively. The last-named king was succeeded by his younger brother Śivakara-deva, the donor, who was born to Hîrâmahâdevī, the daughter of Śrī-Siṃhamâna. He is styled as Paramamâheśvara, Paramabhāṭṭâraka, Mahârâjâdhirâja and Parameśvara.

The document registers the gift of the village Kallâṇi in the Pūrvvarâṣṭra viṣaya in Northern Toṣalī, made at the request of Rîṇaka Vinîtatunga. The income of the village was divided into three shares. One share was set apart to defray the cost of offering *snapanā* (ablution), *gandha* (sandal paste), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (lamp), *vali* (oblation to the minor deity), *caru* (oblation) and *pūjā* (worship) of the god Buddhabhāṭṭâraka, enshrined in the temple, dedicated to the name of the same deity and built by Śrī-Amubhāṭṭaka. The same share was also meant for the maintenance of servants of the god and for supplying the ten attendants of female mendicants with *chīvara* (garment), *piṇḍapātra* (pot for offering the oblation), *śayanāsana* (bedstead) and medicine against the malady. The second share was intended for the repair of dilapidation. And the third share was allotted to defray the cost of maintenance of the family of *Dānapati*.

The deed was executed at Jayâśrama vihâra (Buddhist monastery) on the 2nd. day of the waning moon of Pauṣa in the year 149. I need mention here that the numerical symbols of the year of this plate was interpreted by me as 167 on previous occasion. Now I find after cleansing the plate that

the first symbol and the second one are distinctly *lu* and *pta* respectively. Then succeeds a figure, which looks like 3. Hence the year is 149.

The village Kallâni was bounded on the north-east by Trikaṭā, on the east by Kaveḍa *joḷa*, on the south by a *joḷa*, on the west by Tailakhâta and on the north by the Mâṣa river and by Bâghagarttikâ. The places can be indentified as follows :—

Jayâśrama-vihâra was probably located at Jagati, the find-spot of the plate.

Kallâni ∟ Kaliâm (20°—15" N, 85°—24") in Keonjhar State.

The estern portion of the territory of the Tuṅga Rulers was probably known as Pūrvvarâṣṭra *viṣaya*.

The plate was engraved by Rabhaṣavarddhana and his son Râmavarddhana and was heated by *peḍāpāla* Kayevadeva. Mahâkṣapatalika Bhogi Devapyâka and Mahâkṣapatalâdhikṛta Râṇaka Śrī-Vicitrâḍhya were the scribe and the *dūtaka* respectively.

TEXT

(OBVERSE)

- १ । ॐ१[१] स्वस्त्युच्चशौरधशिखरावलिप्रिकीर्णै*रुत्सर्पिमिर्विविधरत्नमरीचिजालैः ।
भूभृत्प्रतापविजितामर-
- २ । राजदत्तै*रिन्द्रायुधैरभिनवैरिव राजमानात्३ ॥ श्रोगुहेस्वधरपाटकनिवासिविजय-
स्कन्धाभा५रात् ॥ अभ्यालोकविधायिनामनुदिनं
- ३ । सम्बद्धमानश्रियां*[१] राज्ञां निर्मलमण्डलाग्रमहिमप्रस्तद्विषत्सम्पदां । आक्रान्ता-
तुलभूभृदुच्चशि[र*]साम्पद्माकरोल्लासिना[*]न्दोषास-

(1) Represented by symbol

(2) Read सौ

(3) The metre is शार्दूलविक्रीडित ।

(4) Read इव । (5) Read वा ।

(6) Read ' व ।

(7) The plate reads सु ।

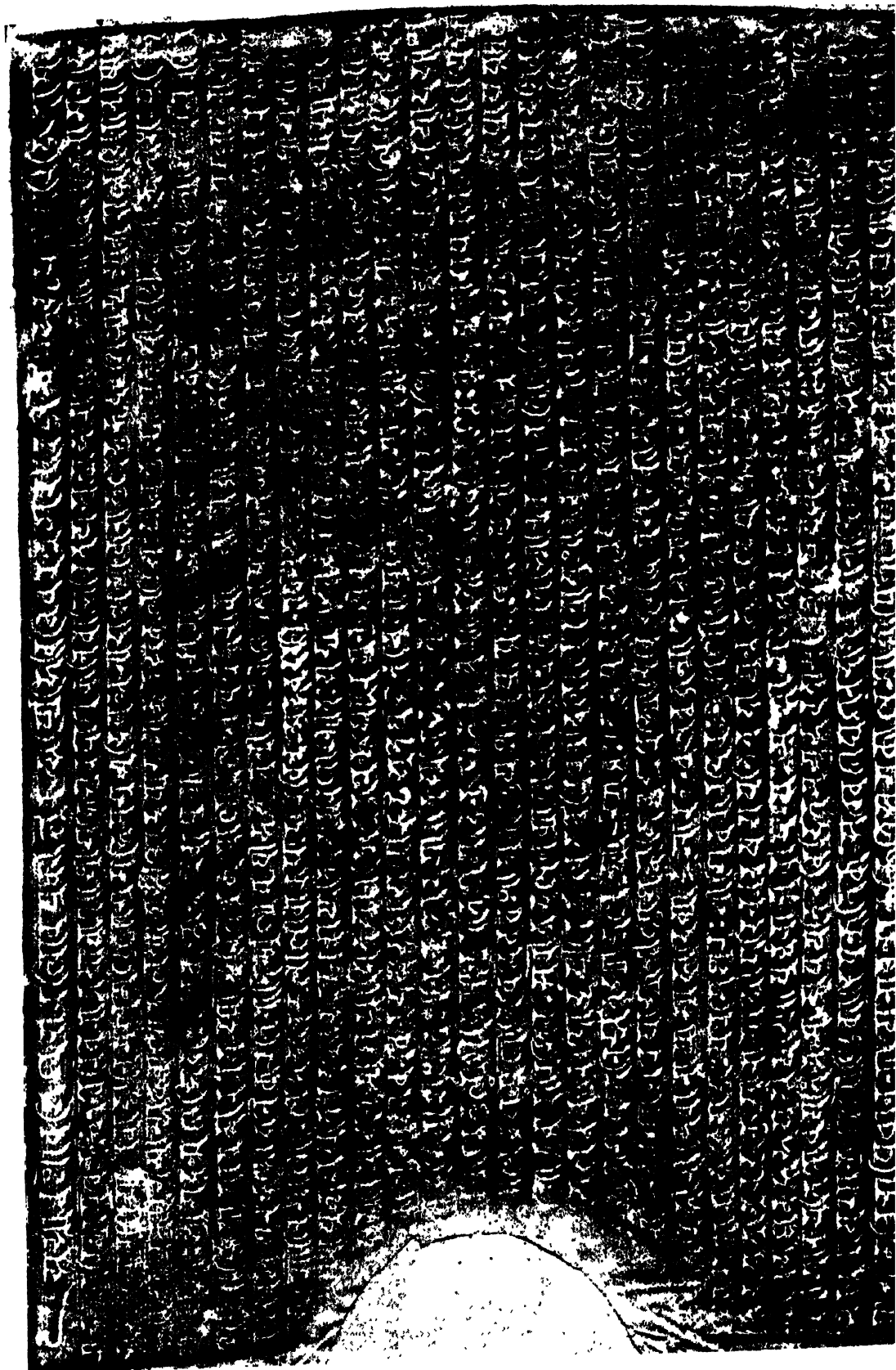


PLATE I (Obverse)

- ४ । -ङ्गविवर्जनैकविदुषाम्भा[स्व*]त्कराणां कुलः८ ॥ आसीद्दोर्दपदं द्वासीकृतसकलरिपुः
पौ१०रतुल्यः प्रतापो[*]तस्मिन्वंशे क्षितीशः प्रथित-
- ५ । पृथुयशा श्रोमदुन्मट्टसिंहः । आकृगर्गाकृष्टबापश्रु१तनिशितशरा सादिघोरे रणे
यः [*] कन्यां राढाधिपस्य श्रियमिव विज-
- ६ । -योपार्जिततामाजहार१२ ॥ तस्माद्देरिवधूकपोलविलसत्पत्राङ्कुराकर्षको[*] राजा
रञ्जितदिच्छु१३भाकर इति प्रख्यातनामाभ-
- ७ । -वत् । वंशे येन कुमोजनेकरतिना निर्म्मूल्य पृथ्वी[ध्वी]भृतः†[*] सन्दीप्य प्रकट
प्रतापदहनं कालिङ्गकाः साधिताः१४ ॥ जितबलि नरपालप्रो-
- ८ । -न्नयन्मौलिमाला [*] विलसद्दलिकुलालिचारुपादारविन्दः[।*] अभवदवनिनाथ-
स्तस्य सुनुर्महात्मा[*] प्रथितपृथुयशा१५ सः श्रीगयाङ्गामृ-
- ९ । -तांशु१६ ॥ प्रत्यप्रप्रतिवु१७द्वकैरववनच्छायातिरस्का१८रिणा[*] ख्यातः सद्यशसा-
भन्नरपतिः श्रीसिंहकेतु[ः*] सुतः । षाड्गुण्यस्य फलम्बि१६भ-
- १० । ज्य सुधिया येन स्फुटं स्थापितं [*] स्थानम्मित्रजने क्षयो रिपुकुले वृद्धि सदैवा-
त्मनि२० ॥ निजकुलनभोनीद्वाराभाराशौ वि-
- ११ । कोर्णयशोधने धनदसदृशि स्वर्गारूढे सुतेर्य२१सुतप्रिया तन्माताभून्नुपा नय-
शालिनी त्रिभुवन-
- १२ । महादेवी शङ्खत्रिशक्तिकृतोदया ॥ तस्या व२२भूव नतभूपतिमौलिरत्न[*]रश्मि-
च्छटाच्छरितकाञ्चनपादसीमा ।
- १३ । वैकुण्ठतुल्यमहिमानृपतिर्गयाङ्गः [*] कुण्ठेतरासिदलितखिलवैरिकण्ठः२३ ॥ सत्य
त्यागपराक्रमैकनिलये क्षमा-
- १४ । पालचूडामणौ [*] देवे दैववशात्प्रकीर्णयशसि प्राप्ते यशःशेषतां [।*] राज्यं
तत्तनयः शुभाकर इति प्राप्तः —

(8) The metre is अग्न्या ।

(10) The plate reads पा ।

(12) The metre is अग्न्या ।

† The plate reads तां ।

(15) The plate reads शो ।

(17) Read बु । (18) Read ष्का ।

(20) The metre is शाङ्गुलविक्रीडित ।

(22) Read व ।

(9) The plate reads पां ।

(11) Read खु ।

(13) Read क् शु ।

(14) The metre is शाङ्गुलविक्रीडित

(16) The metre is मालिनी ।

(19) Read वि ।

(21) Read सुतेर्य ।

(23) The metre is वसन्ततिलक ।

- १५। - ८ - [*] दुर्वागरिशिर[:]सरोजदलनव्यापारलज्जोन्नतिः२४ ॥ तस्मि-
-न्दिवंगतवति क्षितिपे कनीया[*]न्भ्रातापदं शिवकरः
- १६। समलङ्घकार। दोर्दर्पवैरिवधूविलोल[*]नेत्राम्बु२५शीकरनिराकृतलोकतापः२६ ॥
भूमाराक्रान्तिखेदा-
- १७। -त्किमू भुजगपतेः निर्गतस्याङ्गलक्ष्मी[*]दू[:*]खाच्चे२७त्केतुपुच्छश्वसदुरगमरु-
त्प्रेरितावीचिमाला। विन्ध्याद्रिस्पद्धया या
- १८। हिमगिरिशिखरश्रेणीरेषाम्युदीर्णा [*] शङ्कामिच्छेत्सुरेभ्यो दिवि दिशि च२८
यशःकौमुदी यस्य राज्ञः२९ ॥ अपिच। श्रीसिंहमा-
- १९। नदुहितरि हीरामिथानायाम्महादेव्यां कुमार इव लब्ध[ब्ध]जन्मा परममाहेश्वरो
मातापितृपादानुध्यातः परमभट्टा-
- २०। -रको महागजाधिराजः परमेश्वरश्रीशिवकरदेवः कुशली ॥ उत्तरतोषल्याम्ब३०र्त्त-
मानमविष्यन्महासामन्तमहा-
- २१। -राजा[राज*]पुत्रान्तरङ्गकुमारामात्योपरि कविषयपतितदायुक्तकदाण्डपाशिकस्था-
नान्तरिकानन्यानपि राजप्रसादिन-
- २२। -श्चाटमटवल्लभजातीयान्। पूर्वगष्ट्रविषये महामहत्तरवृहन्नोगीपुस्तकपालकुट-
कोलसाद्याधिकरणान्
- २३। यथार्हं मानयति बोधयति समाज्ञापयति। विदितमस्तु भवनां एतद्विषयम्ब३२द्वः
कल्लाणिग्रामः सोपरिकर[:*] सोद्देश[:*]
- २४। सतन्त्रत्रायगोकुटशौण्डिकादिप्रकृतिकः सखेटघटनदीतरस्थानादिगुल्मकः सर्व्वपीढा-
वर्ज्जितो लेखनी प्रवेशत-
- २५। या भूमिच्छिद्रापित्रानन्यायेनाचन्द्रार्कक्षितिसमकालं मातापित्रोरात्मनः सर्व्व-
सत्त्वानां च पुण्याभिवृद्धये राण-

(REVERSE)

- २६। कश्चोविनीततुङ्गविज्ञप्त्या ग्रामो दत्तो [।*] भागत्रये विभक्तातत्रैकभागः श्रीममु-
भट्टके[न*] स्वकारित वु३३द्वभट्टारकायतने प्रतिष्ठा-

(24) The metre is शाहुलविक्रीडित। (25) Read म्बु।

(26) The metre is वसन्ततिङ्क। (27) The plate reads च्वेः।

(28) The plate reads वि। (29) The metre is सङ्घरा। (30) Read 'व

(31) Read बो। (32) Read म्ब। (33) Read बु।

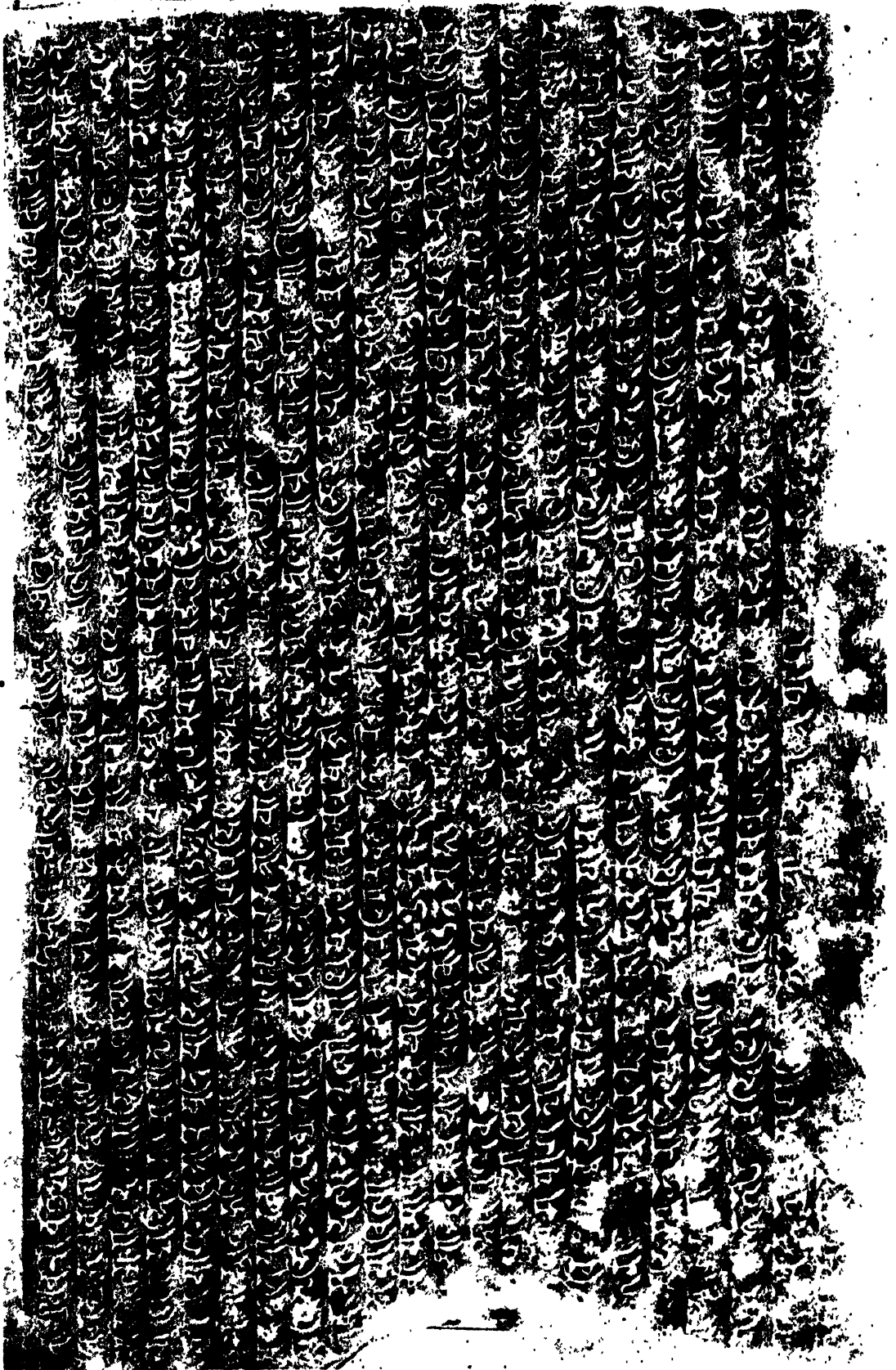


PLATE I (Reverse)

- २७ । पितस्य भगवतो बु३४द्वभट्टारक[स्य*] सततस्नपनगन्धपुष्पधूपदीपनिवेद्यवलि-
चरुपूजादि प्रवर्त्तनार्थं पादमूलस्य प्रासाच्छादन-
- २८ । परिकल्पनार्थं दशानां भिक्षुणीसोपस्थायकयुक्तानां चीवरपिण्डपात्रशयनासनगलन-
भैश३५ज्यार्थं ॥ द्वितीयो भागः खण्ड-
- २९ । स्फुटिताद्यभिसंस्कारार्थं । तृतीयोपि भागः दानपतेः स्वसन्तानपरावर्त्तनार्थं ॥
ताम्रशासनीकृत्याक्षयनीवीधर्मणाकर-
- ३० । त्वेन प्रतिपादितस्तद्देशास्महत्तिः धर्मगौरवाद्भवद्भिः परिपालनीया ॥ सम्ब३६त्
१००, ४०, ६. पुष्य[पौष]वदि२ [॥*] उतञ्च
- ३१ । धर्मशास्त्रे [॥*] व[ब]हुभिर्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा
भूमिस्तस्य तस्य तदा फलं३७ । [॥] मा भूदफलशङ्का वः प-
- ३२ । रदत्तेति पार्थिवाः । स्वदानात्फलमान्त्यं परदत्तानुपालने३७ ॥ स्वदत्ताम्परदत्ता-
म्ना३८ यो हरेत् वसुन्धरां स विष्ठायां कृमिर्भ-
- ३३ । त्वा पितृभिः सह पच्यते३७ ॥ व[ब]हुनात्र किमुक्तेन संक्षेपादिदमुच्यते । स्वल्प-
मायुश्चलाभोगा धर्मो लोकद्वयं क्षमः३७ ॥ इ-
- ३४ । ति । कमलदलाम्बु३६ विन्दुलोलां श्रियमनुचिन्त्य मनुष्य जीवितञ्च । अखिल-
मिदमुदाहृतञ्च वु[बु]ध्वा४० नहि पुरुषैः परकी-
- ३५ । त्तयो विलोप्याः४१ ॥ यावन्नीहाररश्मिद्ववलयति कर्णैः सद्भिर्हिगन्ता[*]यावद्वा
सप्तसप्तिः४२ विलसति गगनो — —
- ३६ । — प्रमाणः । द्योताप्रं यावदित्यः कुमुदरुचिमुषश्चन्द्रदाराश्चतारा[*]स्त्रै लोक्ष्या-
कीर्णाधामशिबकरनियतेः
- ३७ । शासनन्तावदास्ता४३ ॥ दूतकोत्र महाक्षपटलाधिकृतराण कश्चोविचित्राढ्यः । लेखको
महाक्षपटलिक-
- ३८ । भोगिदेवप्याकः तापितो पेडापालकयेवदेवेन उत्कीर्णभट्टकाररभषवद्नेन[च*]
रामवद्नेन पुत्रेणेति ॥

(34) Read बु ।

(35) Read ष ।

(36) Read म्ब ।

(37) The metre is अनुष्टुभ् ।

(38) Read षा ।

(39) Read म्बु ।

(40) Read ध्वा ।

(41) The metre is पुष्पिताग्रा ।

(42) The plate reads सप्तसप्ति ।

(43) The metre is क्षधरा ।

- ३६ । ग्रामस्य सीमा कथ्यते [।*] पूर्वदिश्युत्तरपूर्वकोणे त्रिकटारभ्य दक्षिणाभिमुखं
वक्रातिवक्रेण क्षेत्रा-
- ४० । -ल्पसर्पगत्या दूरं गत्वा जोटम्प्रविश्य जोटमुत्तीर्य पूर्वोल्पवक्रातिवक्रेण दूरङ्गत्वा
कवड़े जोटम्प्र-
- ४१ । -विश्य पूर्वदक्षिणकोणे अर्द्धोत्तो यावत् ततो दक्षिणपश्चिमाभिमुखं स्तोकङ्गत्वा
तज्जोटमुत्तीर्य गो-
- ४२ । -हिरिमभमन्तरीकृत्य वक्रातिवक्रेण दूरङ्गत्वा मृगजानुना किञ्चित् पूर्वोत्ति यावत्
ततो प-
- ४३ । -श्चिम दिश्युत्तराभिमुखं दूरङ्गत्वा किञ्चित् पश्चि[मं*] वलित्वा विताविराकोणे
वक्रातिवक्रेण दूर[र*]ङ्गत्वा दक्षिणं वलि-
- ४४ । -त्वा स्तोकङ्गत्वा तैलखातकोणे सर्पगत्या दूरङ्गत्वा दक्षिणमुखेन दूरङ्गत्वा
पश्चिमोत्तरकोणे त्रिकटा-
- ४५ । यावत् । ततो उत्तरदिशि पूर्वोत्तिमुखं वक्रातिवक्रेण दूरङ्गत्वा उत्तराभिमुखेन
स्तोकङ्गत्वा मृगजानुना
- ४६ । दूरङ्गत्वा वाघगर्तिका अर्द्धेन स्तोकङ्गत्वा सर्पगत्या स्तोकङ्गत्वा माषनदी[*]
प्रविश्य प्रथमसंज्ञवि-
- ४७ । तसीमा यावत् ।

TRANSLATION

Ll. 1-2—Hail ! from the victorious camp, established at Guheśvarapātaka, which for the rays of varied gems, thrown upwards by the (gemmed) towers of lofty buildings, shines like innovated rainbows, presented, as it were, by the lord of gods after his subjugation by the valour of the king.

Ll. 2-4—It is the family of illustrious Kara kings—who diffused culture (*āloka*)—whose prosperity (*śrī*) increased day by day—who extorted enemies' fortune (*grasta-dviṣat-sampadām*) with the power of their bright sword (*nirmala-maṇḍalāgrama-himā*)—who trampled the proudly heaved heads (*ucca-śirasām*) of the kings (*bhūbhṛta*)—who swelled their treasures

(*padmā-kaṛ-ollāsinām*)—who were extremely skilled in getting rid of any leaning towards vice (*doṣāsaṅga*) and who were thus like the suns, diffusing light (*ālōka*) on all sides, having always full-grown lustre (*śrī*), devouring the enemy-like darkness with the great splendour of its resplendent orb (*nirmala-maṇḍalāgramahimā*), attacking the lofty peaks (*ucca-śira*) of mountains (*bhūbhṛta*), causing the cluster of lotuses to bloom (*padmākaro-llasinām*) and skilfully shunning contact with night (*doṣāsaṅga*)

Ll. 4-6—In that family there was the king Unmattasiṃha—who was famous for his great glory and equal in prowess to Paura and who made slaves of all his enemies by dint of the prowess of his own arms ; (he) alone in a battle, formidable with vast numbers of warriors, poured forth sharp arrows from his bow, drawn up to his ears and took away in victory the daughter of the king of Rāḍha like the latter's kingly fortune.

Ll. 6-7—To him was born the renowned king Śubhākara, who destroyed the *patrāṅkura* decoration, adorning the cheeks of enemies' wives, who brightened the regions and who being intent upon enjoying the whole earth, ignited the intense fire of valour and after extirpating the rulers of the earth subjugated the Kalingas.

Ll. 7-9—His moon-like high-souled son Śrī-Gayāḍa, who was renowned for his great fame and whose fascinating lotus-like feet shone with the crownless heads of subjugated rulers, which (heads) resembled (in colour) the bees, became the lord of the earth.

Ll. 9-10—Śrī-Siṃhaketu, the renowned son (of Gayāḍa) whose glory scorned the brilliance of a forest of full-blown lilies, became the king and wisely distributed the results obtained from the practice of six measures of warfare by assigning shelter to his ally, the prosperity to himself and the decline to his enemies.

Ll. 10-12—His prudent mother Tribhuvanamahâdevî, who made her three energies (*śaktis**) shine perpetually and who loved the state-craft and her son very much, ascended the throne, when her son (Simhaketu), the very moon of the sky of his family, had ascended the heaven, after he had scattered the wealth of his glories like Dhanada (the wealth-giving god).

Ll. 12-13—To him (Simhaketu) was born the king Gayâda, who was as glorious as Vaikuṇṭha (Viṣṇu) and the fringe of whose golden feet glittered with the refulgent rays of crest-gems of prostrate chiefs and whose unblunted sword cut necks of all his enemies.

Ll. 13-14—His son Śubhâkara, who obtained eminence for crushing the lotus-like heads of irresistible enemies inherited the kingdom, when the crest-gem of the kings (Gayâda), who was the source of truth, charity and courage and whose glory spread abroad, had reached, as ordained, the end of his achievements.

Ll. 15-16—Śivakara, the younger brother (of Śubhâkara), who dispels the heat of the world with drizzles, spreading out from the rapid tears of wives of his enemies, crushed by valour of his arms, adorned the throne, when that king (Śubhâkara), who was beyond the delicacy in the matter of crushing the lotus-like heads of irresistible foes, had gone to heaven.

Ll. 16-18—Are the brilliant fames of the king, which form themselves, as it were, into the lines of the divulged peaks of the Himalayas, vying with the Vindhya mountain, after being afraid of the gods in the heaven, the lustre of the person of the lord of serpents, delivered of the pressure of the earth ; or the waves (of sea) caused by the (winds of) banners, resembling the serpent having quick respiration ?†

Ll. 18-23—Paramamâheśvara, Paramabhattachâraka, Mahârâjâdhirâja and Parameśvara Śrî Śivakaradeva, born, like

* Prabhu Śakti, Mantra Śakti and Utsâha Śakti.

† The meaning is not clear.

Kumâra, to Hirâmahâdevî, the daughter of Śrî Simhamâna, being in good health, meditates on the feet of his parents, duly honours, orders and intimates the present and future Mahâsâmantas, Mahârâjas, Râjaputtras, Antarângas, Kumâras, Uparikas, Viṣayapatis, Āyuktakas, Dâṇḍapâśikas, Sthânântarikas, and others including the Cāṭa-bhāṭa class, living on the royal bounties in Northern Toṣalî and again the Mahâmahattaras, Vṛhadbhogis, Pustakapâlas, Kuṭakolas and the Sâdyadhikarâṇas of Pūrvvarâṣṭra *viṣaya*.

Ll. 23-26—Be it known to you that the village Kallâṇi, included in this *viṣaya*, with additional taxes, such as taxes from weavers, cowherds and Śaunḍhika subjects, with (the rights over) ferries, landing places and forests, being made free from all encroachments, has been granted at the request of Râṇaka Śrî Vinîtatunga according to the principle of *lekhanî-praveśatayā bhūmi cchidrâpidhāna* for the enhancement of merits of parents, self and all other creatures (and it will continue) as long as the sun, the moon and the earth exist.

Ll. 26-29—The village has been divided into three shares. One share is (allotted) for perpetual offering of ablution, sandal paste, flowers, incense, lamp, *vali*, *caru* and oblation to the god Buddhabhattâraka, enshrined in the temple, dedicated to Buddhabhattâraka and built by Amubhattaka and for the maintenance of the servants and again for supplying the ten attendants of female mendicants with garments, pot for offering the oblation, bedsteads and medicines against the malady. The second share is (intended) for the repair of dilapidation. And the third share is (set apart) for the maintenance of the family of Dânapati.

Ll. 29-30—This copper-plate grant has been executed by us at Jayâśrama monastery according to the rules of *Nivîdharma*. Out of respect to religion this gift should be preserved by you. On the 2nd day of the dark fortnight of *paus* of the year 149.

Ll. 31-35 —(The usual imprecatory verses).

Ll. 35-36—Let the religious endowment of Śivakara, whose glory has pervaded the three worlds, remain as long as the brilliant moon brightens the regions, as long as the sun rises in the sky and as long as the stars, the wives of the moon, get the best lustre and scorn the brilliance of the lilies.

Ll. 36-37—Mahâkṣapatalâdhikṛta Râṇaka Śrī Vicitrâḍhya is the Dûtaka. Mahâkṣapatalika Bhogi Devapyâka is the scribe. (The plate) was heated by Peḍâpâla Kayevadeva and engraved by Naṭakâra Rabhaṣavarddhana and his son Râma-varddhana.

Ll. 37-46—The boundaries of the village are mentioned. (The line) commences from Trikaṭâ on the north-east, runs towards *Valmika-vilepana* plot, then proceeds like the movement of a serpent, then enters and crosses the *Joṭa*, then proceeds zigzag for some distance, then enters the *Kavaḍe joṭa* and touches a point in the middle of its bed on the south-east. Thence it runs towards the south-west for some distance, then crosses the same *Joṭa*, then keeps Gohiri within, then proceeds zigzag for some distance and reaches, going like Mṛgajânu, the *Garṭtikâ*. Thence it runs towards the north-west for some distance, then turns a little towards west, then reaches Vitâvirâ, then proceeds zigzag for some distance, then turns towards south for some distance, then reaches Tailakhâta, then proceeds like the movement of a serpent for some distance and reaches Trikaṭâ on the north-west. Thence in the north it takes a curved course towards east for some distance, then proceeds towards north for some distance, then jumps over Bâghagarttikâ then proceeds like the movement of a snake for some distance, then enters the Mâṣa river and reaches the point whence it commenced first.

Date in line 6 after 5th letter

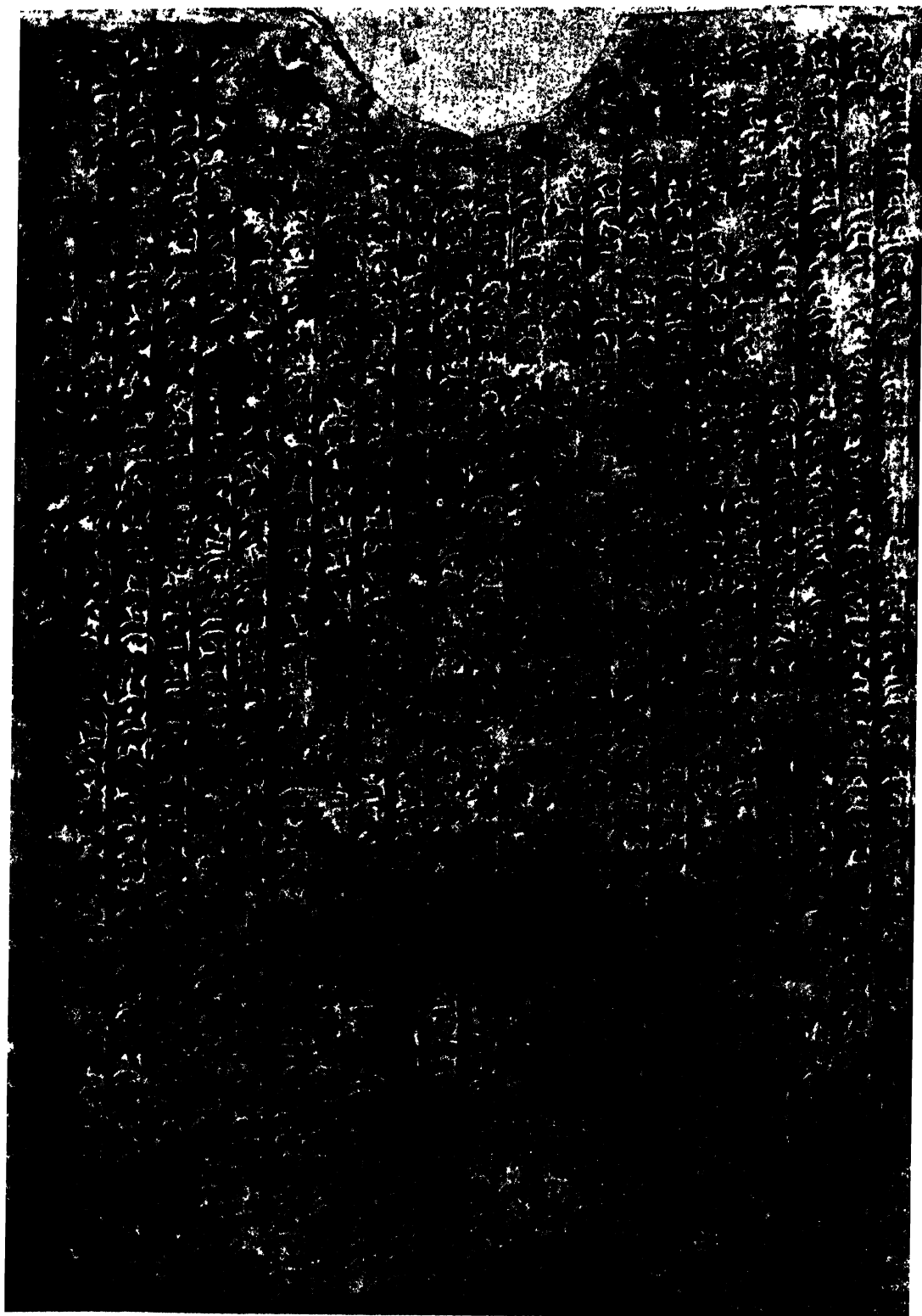


PLATE J (Reverse)

J—TALCHER PLATE OF ŚIVAKARADEVA.

(YEAR 149)

The description, text, donor, object of the gift, date and the officers of this plate are quite same as those of the preceding one. The former differs from the latter only in the point of some place-names. The village Suraddhipura in Madhyamakhaṇḍa *viśaya* in Northern Toṣali was granted by the present plate. The village was bounded on the north-east by Tamâla-khaṇḍakṣetra and the Sumeyi river ; on the east by the Devalaya *joṭa* as well as by the river close by Pustariyâpura ; on the south-east by the same river ; on the south by the river close by Gayâḍapura ; on the south-west by Trikaṭâ and the river close by Kalyâṇipura ; on the west by the river close by Hastinâpura-kṣetra and Koranḍiya-kṣetra ; on the north-west by the river close by Śaṅkhapura ; and on the north by Janapaṅgâ.

As the text of the present plate is a replica of that of the preceding one, its text is not worth publishing. The identifications of places, mentioned in it are given below.

Suradhipura ∠ Sirdârpur (21°-15" N ; 85°-11") in Talcher State.

Tamâla ∠ Tamur (21°-18" N. 85°-14" E.) in Pal-Lahara State. Sumei R. ∠ Somakoi R. in Pal-Lahara State. Devalaya *Joṭa* ∠ Duliâ R. in Keonjhar. Koranḍiya ∠ Kolaṇḍa (21°-14" N. 85°-11" E.). Śaṅkhapura ∠ Sonkmur (21°-15" N. 85°-10" E.). Janapaṅgâ ∠ Jonaparâ (21°-15" N. 85°-13" E.).

K—ANGUL PLATE OF DHARMAMAHĀDEVĪ

This plate had been in possession of Babu Shyam Sundar Garhnayak, an inhabitant of the village Santri in the District of Angul. It was purchased for the Indian Museum, Calcutta, a few years ago. Mr. Paramananda Acharya B. Sc., Archaeologist of Mayurbhanj State, has kindly supplied me with its text, deciphered by him, as well as with its ink-impression for publication.

It measure 9. 2"×3. 5". On the left side of the inscription there is a projection with a square hole in it, The seal was pehaps attached to the hole, But neither seal nor legend was found with the plate.

It contains 13 lines of writing on the obverse and 15 lines on the reverse. It is worth mentioning that the first 20 lines of the text of the present plate have been copied letter for letter in the succeeding plates.

The text is in the Sanskrit verse and the style of composition is very ornate. Some *ślokas* contain two different meanings.

A few orthographical errors that have crept in the plate under discussion, represent the Oriya spelling of some Sanskrit words. (cf. *vārihaspatya* in l. 23 and *dasama* in l. 25, written for *Vārhaspatya* and *daśama* respectively).

The plate was issued from Guheśvarapâṭaka. It mentions that there was a king, named Śrīmad-Unmattasiṃha ; in his family flourished the king Gayâḍa and others. Then Loṇabhâra, his son Kusumahâra and the latter's younger brother Lalitahâra ruled successively. The last-named king was succeeded to the throne by his son Śântikara and the queen

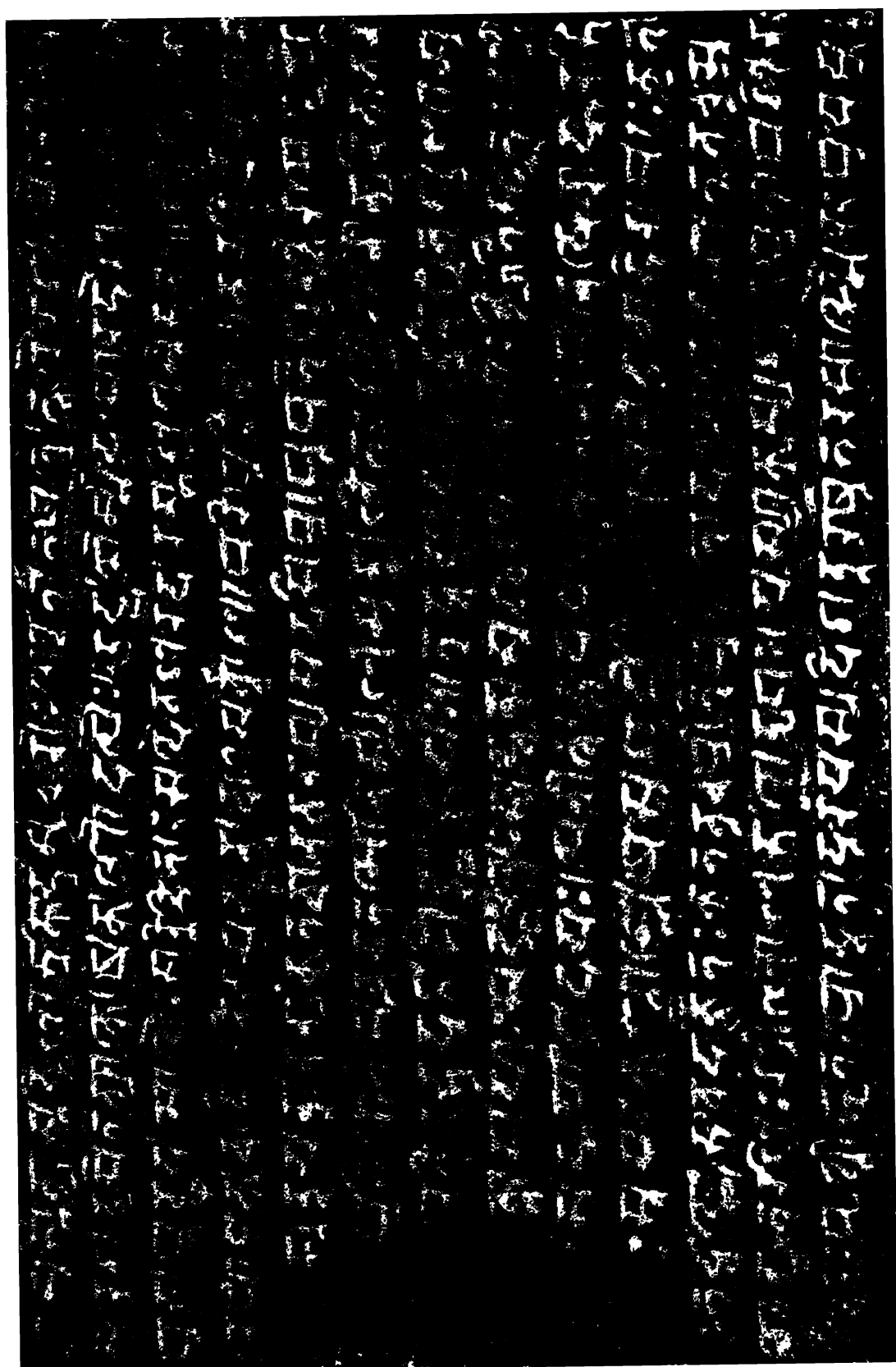


PLATE K (Obverse)

Dharmmamahâdevi issued the grant. She was probably the wife of Śântikara.

The record registers the gift of the village Deśalâ, made at Śakembâ on the Saṅkrânti day to Śridharabhaṭṭa, the son of Nitebhaṭṭa and the grandson of Bhaṭṭa Ārttihara. The donee belonged to the Śaṇḍilya Gotra with the three *pravaras* Vârhaspatya, Yamadagni and Devalya. He immigrated from Kolâncha.

TEXT

(OBVERSE)

- १ । ॐ१[※]स्वस्ति व्यस्तजलाभ्रविभ्रमधरेः श्वेतातपत्रोत्करैः[※]रश्मीयैः[य]श्रुतिचा-
 २ । मरैश्च हसित व्याकोष काशोदयैः । उद्दामैर्ममदसौरभैश्च करिणामारक्षि-
 ३ । प्रसप्तच्छदा[※]मोदैः सन्निहितां सदैव शरदारम्भश्रियम्बिभ्रतः४ ॥ श्रीगुहेश्व-
 ४ । रपाटकावासितविजयस्कन्धावारात् । सर्वाशापरिपूर्णाधिकरुचिर्यस्तापम-
 ५ । स्तन्नय[※]नानन्दं कृतवान् जनस्य मनसि५ प्राप्तप्रतिष्ठश्चिरं । सदृष्टि-
 ६ । प्रतिरोधि येन च तमो निर्मूलमुन्मिलितं[※]श्रीमानिदन्दुरिवावनो-
 ७ । पतिरभूदु[न्म※]दृसिहाह्वयः७ ॥ तद्वंशादभवन्ननिन्दितगुणा[※]मु-
 ८ । कामयाः सङ्गताः[※] सदृत्ताः सुखशीतलाः क्षितिभृतः श्रो-
 ९ । मद्रयाडादयः । ये नीत्वा हृदयप्रतापशमने देवाङ्गनाभि-
 १० । : स्वयं[※] कण्ठाश्लेषसुखस्थितिप्रणयिनो हारामिरामाः कृता-
 ११ । :८ [॥※] तद्वन्धो[द्वंशेऽ]भवदुर्जितः कृतबु[बु]धप्रीति प्रतीतीदयो[※] देवः शत्रुबधूमु-
 १२ । खेन्दुतरणिः श्रीलोणभारो नृपः । यस्याक्रम्य गुरुरपतापशि-
 १३ । स्त्रिनः पृथ्वीभृतः प्रोद्धता[※]न्दूरं यस्य दिगन्तरेषु तरसा स्वरं प्रसक्तु

(REVERSE)

- १४ । कराः६ ॥ तस्यात्मजः प्रणतपार्थिवचक्रचूडा[※]निर्व्याजरोपितपदश्चरितार्थ-

- | | |
|-------------------------------------|-------------------------------------|
| (1) Represented by symbol | (2) The plate reads नां सि । |
| (3) Read ' सि । | (4) The metre is शाहुं कविक्रीडित । |
| (5) The plate reads मन्दसि । | (6) The plate reads नी । |
| (7) The metre is शाहुं कविक्रीडित । | (8) The metre is शाहुं कविक्रीडित । |
| (9) The metre is शाहुं कविक्रीडित । | |

- १५ । नामा । विस्तारिसौरभगुणो[द*]यपूरिताश†[*]स्तस्मादभूत्कुसुमहार इति
 १६ । क्षितीशः१० ॥ अभूत् ललितहारः क्षमाभरम्भूरितेजा[*]स्तदनु तदनुजन्मा
 १७ । व्यूढभोगीन्द्रलीलः । अनयदमलिमानं त[य]द्यशःपुरमुच्चै[*]रपि रिपु-
 १८ । रमणीनामजनोन्मिश्रमश्रु११ ॥ तस्मिन्नृपे दिवमुपयुषि तत्त-
 १९ । नुजः [*] शास्तावनेरजनि शान्ती[न्ति]कराभिवानः । येनोद्भूतेष्वखिल-
 २० । दुर्मर्षकगटकेषु[*]रेमे यथासुखमपास्तभिया जनेन१२ ॥ श्री-
 २१ । ध१३र्ममहादेव्याः मातापित्रोरात्म[नां*]च पुन्या[ण्या]भिवृद्धये
 २२ । कोलाञ्चविनिर्गताय१४ शाण्डिल्य[ल्य]स्य गोत्राय बार्हस्पत्य१५य-
 २३ । मदग्निदेवलयत्रियारिर्ष[त्रयार्ष]प्रवराय भट्टार्तिहरस्य
 २४ । पौत्राय१६ नितेमदृस्य पुत्राय श्रीधरभट्टाय१७संक्रान्ती[न्ति] वेलायां शा-
 २५ । सनं कृत्य१८ शकेम्बा[म्बा] ग्रामे ताम्रशासनः देशलाम्रामदश१९म-
 २६ । इच त्रिभागः[करत्रिगोय लहक२०] प्रतिपादितं धर्मगौर[वा*]त् शा-
 २७ । केहवाखगडः स्वदत्ताम्परदत्ताम्बा२१ यो हरेत् वसुन्धरां[।] स वो[वि]ष्टा-
 २८ । यां कृमिर्भूत्वा पितृभिः सइ पच्यते व[व]हुनात्र किमुक्तेन संक्षेपादिमु-
 २९ । च्यते

TRANSLATION

Ll. 1-4—Hail ! from the victorious camp, established at Guheśvarapâṭaka, which always shines, as it were, with the beauty of the beginning of autumn on account of innumerable white umbrellas like the rain-clouds, scattered about ; on account of manes of (white) horses like opening *Kāśa* flowers and on account of the diffused fragrance of the rut of ruttish elephants, resembling that of *Saptacchada* flower.

Ll. 4-7—There was a king, named Śrīmad-Unmaṭṭa-

† The plate reads स ।

- | | |
|------------------------------------|------------------------------------|
| (10) The metre is वसन्ततिलक । | (11) The metre is वसन्ततिलक । |
| (12) The metre is वसन्ततिलक । | (13) The plate reads इ । |
| (14) The plate reads विनिर्गतः । | (15) The plate reads बार्हस्पत्य । |
| (16) The plate reads प्रपौत्राय । | (17) The plate reads भट्टस्य । |
| (18) The plate reads ल्यः । | (19) The plate reads स । |
| (20) The phrase is unintelligible. | (21) Read 'वा । |

[illegible]

simha—who had great liking (*ruci*) for satisfying the wishes of all (*sarvāśā-paripūraṇa*)—who delighted the people by redressing their miseries (*tāpamastannayan*)—who extirpated ignorance (*tama*), opposing the wisdom (*sad-dṛṣṭi*)—who acquired the ever-lasting renown and who thus resembled the Moon, covering all regions (*sarvāśāparipūraṇa*) with great lustre (*ruci*), delighting the people by dispelling the heat (*tāpamastannayan*), possessing the ever-lasting renown and extirpating the darkness (*tama*), opposed to good sight (*sad-dṛṣṭi*).

Ll. 7-11—In his family (*vaṁśa*), there flourished the kings, such as Gayāda and others—who being well-behaved (*sad-vṛttā*), peace-loving (*sukha-sītalā*), affable (*saṅgatā*) and peerless in quality (*anindita-guṇā*)—resembled pearls, which coming from bamboo (*vaṁśa*) are nicely round (*sadvṛttā*), pleurably cool (*sukha-sītalā*), joined together (*saṅgatā*) and strung in beautiful strings (*anindita-guṇā*) and who lovers as they were of the pose in embracing the necks (of lovely women) were carried away by the ladies of heaven, who attached them to their own bodies like necklaces to assuage the agony of their hearts.

Ll. 11-14—In that family there flourished the powerful and renowned king Śrī Loṇabhāradeva, who made scholars happy and was the very sun, as it were, to the moon-like faces of the wives of his enemies and whose flames of fire-like great valour destroyed the arrogant kings in all quarters and spread quickly wherever they willed.

Ll. 14-16—His son, named Kusumahāra—who artlessly put his feet on the crests of numerous prostrate kings and whose name conveyed its derivative significance, because he spread and filled all quarters with the fragrance of his (flower-like) qualities—became the king.

Ll. 16-18—After him, his powerful younger brother Lalitahāra assumed the burden of the earth and shone like the

great lord of snakes. The overflowing stream of his fames whitened even the black-collyrium-tainted tears of the wives of his enemies.

Ll. 18-20—When he had gone to heaven, his son, named Śântikara, became the ruler of the kingdom and lived happily as fearless he was after the extirpation of all adversaries by him.

Ll. 20-26—The village Deśalâ has been granted by means of copper-plate, executed at Sakembâ on the Saṅkrânti day to Śrīdharabhaṭṭa, the son of Nitebhaṭṭa and the grandson of Bhaṭṭa Ārttihara, belonging to the three *pravaras* Vârhaspatya, Yamadagni and Devalya of Śāṇḍily Gotra and immigrating from Kolâṅca, for the increase of merits of Śrī Dharmamahâdevī and of her parents.

६ ३

९ ३

Samvatsa, 4 mārgga vadi 10, 3

ममृपुः कडिक सुविपुः

Plate B

५ ३

Samvat 70, 3 Kārttika sudi dvā

ममृपुः कडिक सुविपुः

Inscription D

८ ३

mvat

90, 3

ममृपुः कडिक सुविपुः

Plate E

९ ३

Samvat 100, 3 brāvaṇa sudi 7 or 2

ममृपुः कडिक सुविपुः

Plate H

९ ८

Samvat 100, 10 Kārttika sudi 6

ममृपुः

Plate d

९

Samvat 100

ममृपुः कडिक सुविपुः

८

५

80 mārgasirṇa vadi 15-

ममृपुः कडिक सुविपुः

Plate N

९ ८ ३

Samvat 100, 10 Kārttika sudi 19

Read with the help of Prācīna - lipi - mālā

L—GANJAM PLATE OF DAṆḌIMAHĀDEVI

(YEAR 180)

This plate was preserved in the office of the Collector of Ganjam and is now deposited in the Madras museum. It was edited by Dr. Kielhorn in the *Epigraphia Indica*. Vol. VI (pp. 133—140).

The genealogy of this plate is quite same as that of plate N. But the editor misread Śrī Maṅgapāda (l. 7), Kusumabhāra (l. 13) and Lalitabhāra (l. 13) instead of Śrīmad-Gayāḍa, Kusumahāra and Lalitahāra.

The plate was issued from Guheśvarapāṭaka. It records the gift of the village of Vilva† in Pūrvvakhaṇḍa of the Varadā-khaṇḍa *viśaya* in Kōṅgada-maṇḍala, made on the occasion of Saṃkrānti to *pratihāra* Dhavala, the son of Vāsude(va*) and the grandson of Apratidaghoṣa. The donee belonged to the *anupravara* Audala and to the *pravara* Devarāta of the Viśvāmītra *gotra*. He was a student of Kānva *śākhā* and an immigrant from Veṅgipāṭaka§. The plate was executed on the 15th day of the dark fortnight of Mārgaśīrṣa in the year 180.§

The numerical figures of the day were read 5(?) by Dr. Kielhorn. Dr. Bhandarakar has not revised nor accepted this reading (*vide*, E. I. Vol XX, Appendix p. 193, No. 1413). I find after scrutinization that the word *vadi* is succeeded by a perpendicular stroke, which can be read 1. Then follows a similar stroke with a curved right limb. I read it 5. Thus the day is 15 and not 5. I need mention here that the said perpendicular strokes are slightly curved and therefore distinct from the mark of punctuation, found in other places of the inscription under discussion.

† The editor read *Villa*

§ The editor read Viṅgipāṭaka.

§ Dr. Bhandarakar reads 280 (<vide, E. I. Vol. XX, appendix p. 193, No. 1413)

The village was divided into four parts out of which Dhavala, the donee, gave away one part to the Brahmins† on the occasion of Saṃkrānti.

The boundaries of the village are described. The villages Hoṇḍala and Khairapaṭa are mentioned among the boundaries. But other place-names, except the peak of a hill on the north of the boundary, are not legible.

The plate was engraved by Stambhakaṣ. Mahāsandhivigrahī Ugrāditya, Pratihāra Prabhāsa, Mahākṣapaṭal(ika*) Nr(simha*) and Rāṇaka Dāṇā(nā)ṇava\$ were the officers. It should be noted here that the word *Rāṇaka* (l. 39) is preceded by a word, which has been read as *punāka* by the editor. I am tempted to read it as *puṇātra*. It is probable that *puṇa*, the Oriya form of the Sanskrit *punaḥ* has been used here.

The *praśasti* was composed by the poet Jambhaṇa, the son of Jayātmana. He composed the *praśasti* of plate N. But the last portion of *praśasti*, beginning with *Yā rāja-candra* in l. 19 and ending with *lakṣmīḥ* in l. 25, of plate N is not found in this plate.

The peculiarity of this document lies in the fact that the order was addressed to *pratyekā-Mahāsīmanta-sthāna-kārjī-pramukha-nivāsino Janapadān* of Pūrvvakhaṇḍa in the Varadākhaṇḍa *viṣaya* (l. 27) and not to Mahāmahattara &c. as found in other plates. Again a line of the imprecatory verse, beginning with *svadānāt* and ending with *anupālana*, is omitted in this plate.

The places, mentioned in this plate, can be identified as follows :—

Vilvagrāma ∟ Belagān (19°—20"N, 84°—51"E) in Athagarh Taluk of Ganjam.

Hoṇḍala ∟ Hundalu (18°—3"N, 84°—53"E) in Ganjam.

A portion of the Ganjam district, near Aska, is still called Pūrvvakhaṇḍa.

† The text is 'Vrā(Brā)hmaṇa(m-u*)ddese'; published reading is 'Vrā(Brā)hmaṇa(deśa)'.

\$ The ~~text~~ read Sambhaka.

\$ The editor read Dāṇālava.

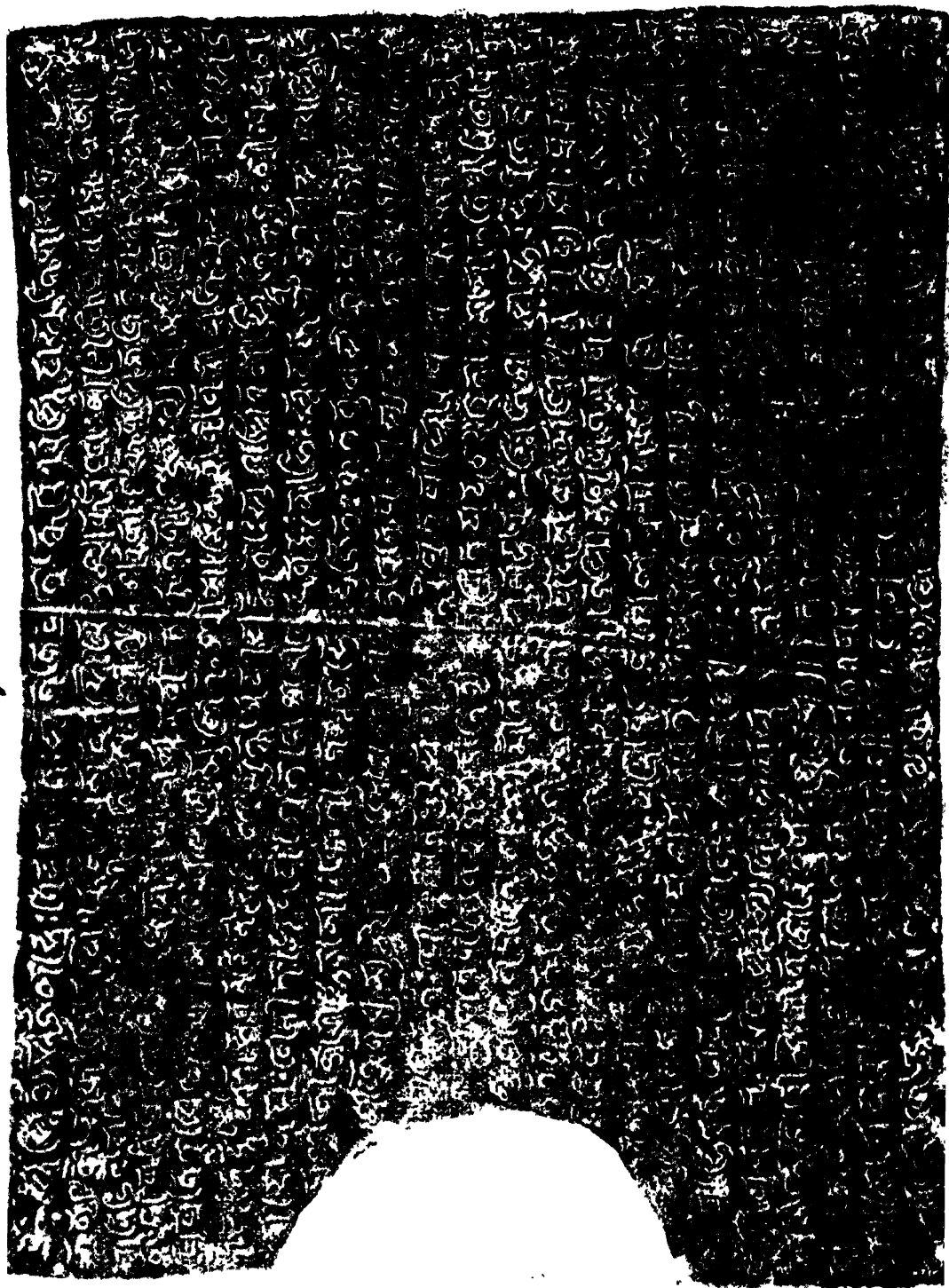


PLATE M (Obverse)

M—GANJAM PLATE OF DANḌIMAHĀDEVĪ.

This plate was preserved and is now deposited along with the preceding one Dr. Kielhorn edited it in the *Epigraphia Indica*, Vol. VI (pp. 140—142).

The *praśasti* and the genealogy of this plate are same as those of the preceding one. But the name of the poet, who composed the *praśasti*, is not mentioned in it.

The village Rasambhâ* in the Arttani *viṣaya* of Koṅḡada-maṇḍala in Dakṣiṇa Tosālâ† was granted by this plate on the occasion of *uttarāyana* to Bhaṭṭaputtra Puruṣottama of the Kâśyapa *gotra*, with the *pravaras* Kâśyapa, Avatsara and Naidhruva. He was a member of the Vâjasaneyā *carana* and a student of the Kânva *śākhā*.

Puruṣottama, the donee, made over half of this village to Ravika, belonging to the *pravaras* Audaly, Viśvâmitra and Devarâta of the Kauśika *gotra*. The plate is not dated. It was issued from Guheśvarapâṭaka.

The plate was written by Mahâkṣapatalika Bhogaḍa and engraved by Kaṇṭhakaka.

Of the localities, mentioned in this plate, only Rasambhâ can be identified with Rambhâ in the Khalikota Taluk of the Ganjam district.

The editor read (Ga)rasambhâ. I think there is a mark of punctuation and not the letter Ga. † The editor misread as Kōśala.

N—KUMURANG PLATE OF DAṆDIMAHĀDEVĪ.

(YEAR 187)

This plate was in possession of Gobind Sarangi, an inhabitant of Kumurang, near Banpur in the Puri district. The late H. Pandey, B. A. edited it in *the Journal of the Bihar and Orissa Research Society* Vol. V (pp. 564—577).

The plate was purchased for Baripada museum in 1932. Since then I have got the full advantage of examining it.

I visited Kumurang on various occasions and heard that a potter, while preparing the clay, unearthed this plate at Ghaṇṭasīlā about 70 years ago. He subsequently gave it to Pandit Dasharathi Kabichandra, the grandfather of Gobind Sarangi, to decipher it.

Ghaṇṭasīlā, the find-spot, is situated on the bank of the rivulet Śāliā. It contains a large number of remains of antiquarian interest. The broken brick-walls bear testimony to its past prosperity. The tradition, current in the locality, relates that in ancient times Ghaṇṭasīlā was the principality of the territory of Bāṇāsura. It should be noted here that Ghaṇṭasīlā is half a mile west of Banpur and one mile north of Kumurang.

The seal of this plate contains the legend 'Śrīmad-Daṇḍimahādevī'. The form of and the figures on the seal are the same as those described in the prefatory note to plate H.

It is described in this plate that there was a king, named Unmattasiṃha. In his family there flourished the kings, such as Gayāda and others. Then Loṇabhāra, his son Kusumahāra, the latter's younger brother Lalitahāra, his (Lalitahāra's) son Śāntikara, and his (Śāntikara's) younger brother Śubhākara flourished successively in that family and

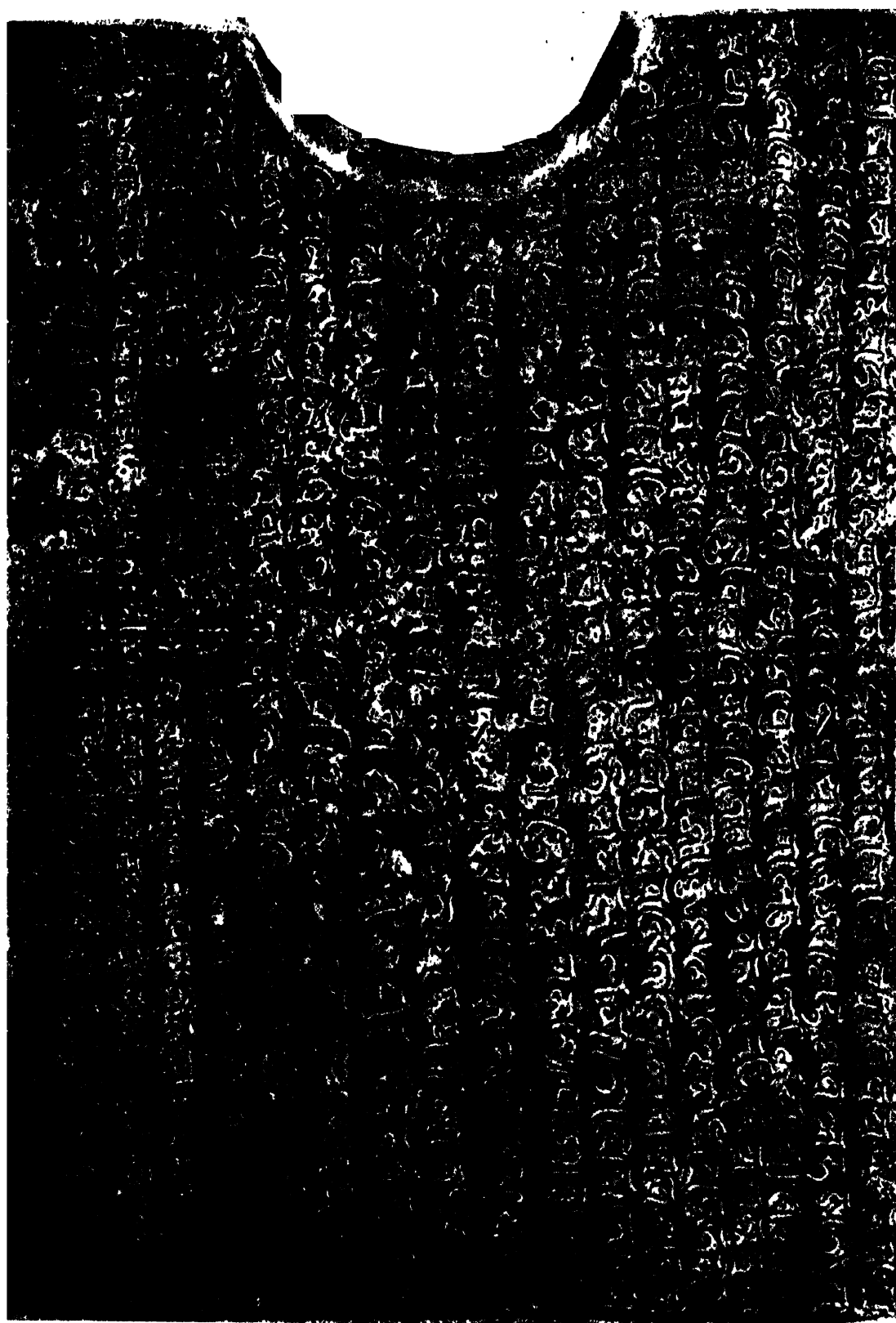


PLATE M (Reverse)

ruled the country. After the death of the last-named king his queen ascended the throne. Then she was succeeded to the throne by her daughter Daṇḍimahādevī, who issued the plate from Guheśvarapātaka. She is styled as Paramamāheśvarī Paramabhāṭṭārikā, Mahārājādhirāja and Parameśvarī.

The document registers the gift of the village Kamntsarā nagari in the Khidīṅgahāra viṣaya of Koṅgadamāṇḍala in Southern Tosalā, made away to the Brahmins, named Kakā Dugada, Vāṅkullavaivovā, Īśvara, Sarvvadeva and Vāṅgeśvara of different gotras including the Bhāradvāja gotra.

The village extended up to the boundary line of Vasīmliccheda. It was bounded on the west by Payāḍa and on the east by a bridge (setu). It included Sottṛabandha Samudrakarabandha (probably an embankment on the sea shore where taxes were being levied), the village, called Mahākāleśvara and a Tāla (palm) tree. The suffix nagarī. added to the name, indicates that the village contained a large population.

The village Kamntasarā is probably identical with Ghaṇṭasīlā, the find-spot, which is about 5 miles west of the Chilka lake. Khidīṅgahāra can be identified with Khedajhari which is about 10 miles north-west of the find-spot.

The plate was executed on the 12th day of the bright fortnight of Jyaiṣṭha in the year 187. The numerical symbol denoting 100 and that denoting 80 are quite similar, in form to those found in the plate L. Dr. Kielhorn has rightly interpreted them as 180. But Dr. Bhandarakar and the late Pandey interpreted them as 280* and 380 respectively. After careful scrutinization I have accepted Dr. Kielhorn's interpretation as correct. I need mention here that the digit 1 has been expressed by gra which is also found in plate F.

The readers should take note of the fact that the spelling of words *Jyāṣṭha*, in l. 36 and *etc* in l. 45 represent the modern

Oriya pronunciation of the Sanskrit *jyaishtha* and *etat* respectively.

The plate was engraved by Dâmodara, the son of Devadatta. Mahâkṣapatalâdhikṛta Râṇaka Śrī Bhūṣaṇanâga and Mahâkṣapatalika Bhogī Padmasena are mentioned in the plate. The great poet Jambhāṇa, the son of Jayâtmana, composed the text.

The text, running on ll. 1-20 of plate K, has been reproduced in ll. 1-14 of the present plate. I need not therefore reproduce below this portion of the text.

TEXT

(OBVERSE)

१४ । - - - - - ॥ तस्य प्रशस्य-

चरितार्जितभूरिकीर्त्ते[*]विश्वम्भराविभुरभूदनुजस्ततो-

१५ । पि । श्रेयोभिरेकपदमित्यखिलैः श्रितात्मा१[*] यः श्रीशुभाकर इति प्रथितो
यथार्थम्२ ॥ तस्य त्रिपि-

१६ । ष्टपजुषः परमेश्वरस्य[*] देवी समस्तजनतानतपादपद्मा । लिहासनं शशिकरा-
मलकीर्त्ति-

१७ । गौरी[*]गौरीव गौरवपदं चिरमध्यरोहत्३ ॥ ततो दण्डिमहादेवी सुता तस्या
महीयसी । महीम-

१८ । हीनसामर्थ्या चिरकालमपालयत्४ ॥ अविच्छन्नायतिप्रांशौ वंशे करमहीभृताम् ।
चिह्न[ह]भूता पताके-

१९ । व या व[व]भूव विभूषणम्५ ॥ लावण्यामृतनिःप्यन्दसुन्दरं दधती वपुः । या राज-
चन्द्रलेखेव विलसत्कीर्त्ति-

२० । चन्द्रिका६ ॥ तस्याः प्रतापनतदुर्मदशत्रुभूष[*] नेत्राम्बु[म्बु]धौतनवयावकमण्ड-
नापि । पादाम्बु[म्बु]जद्युतिरत-

(1) The plate reads श्रीतामो ।

(2) The metre is वसन्ततिलक ।

(3) The metre is वसन्ततिलक ।

(4) The metre is अनुष्टुम् ।

(5) The metre is अनुष्टुम् ।

(6) The metre is अनुष्टुम् ।

- २१ । किंमन्वरथि[*] मञ्जीरलमङ्कुरविन्दुदलोहभासा७ ॥ उद्यानेषु शिलोमुखावलिमयो-
-हारेषु मुक्तास्थि-
- २२ । ति[*]दोषासङ्गरुचिस्तुषारकिरणे विज्ञेषु सद्देषता । राहौ तीक्ष्णकरग्रहः कुमणिषु
त्रासोदयः केवल[*]
- २३ । कान्ताकुन्तलसन्ततौ कुटिलता यस्याः प्रभुत्वे भुवि८ ॥ रम्यालोकोत्सुकितनयना-
[न*]न्दपियूषवर्तिः[*] सेवा स-
- २४ । कक्षितिपतिसमापद्मिनी राजहंसी । कालेयोष्मरलपितसुकृतालम्ब[म्ब]न स्वर्ण[र्ण]-
यष्टिः[*] सा निःशेषप्रण-
- २५ । यिसुमनो नन्दनोद्यानलक्ष्मीः६ ॥ परममाहेश्वरी मातापितृपादानुध्याता
परमभट्टारिका महाराजा-
- २६ । धिराज परमेश्वरी श्रीमद्दण्डिमहादेवी कुशलिनी । दक्षिणतोसलायां वर्त्तमान-
भविष्यन्महा-

(REVERSE)

- २७ । सामन्तमहाराजराजपुत्रान्तरङ्गकुमारामात्योपरिक[रिक१०] विषयपतितदायुक्तक-
दाण्डपाशिक स्थानान्त-
- २८ । रिकानन्यानपि राजप्रसादिनश्चाटभटवल्लभजातीयान् । कु[को]द्गमण्डले
खिडिङ्गहार विषये महाम-
- २९ । हत्तर वृहद्भोगिपुस्तकपाङ्कटकोलसाद्यधिकरणं यथार्हं मानयति वो[वो]धयति
समाज्ञापयति ॥
- ३० । विदितमस्तु भवतामेतद्विषयसम्ब[म्ब]द्धः कंत्सरानगरिग्रामः वासिलिच्छेद-
श[स]न्धितः स११परिकरः
- ३१ । सोद्देशः सतन्त्रवायगोकुटशौण्डिकादिप्रकृतिकः सखेटघटनदीतरस्थानादिगुल्मकः
सर्व्वपी-
- ३२ । डावर्जितो लेखनीप्रवेशतया भूमिच्छिद्रापिधानन्यायेनाचन्द्रार्कक्षितिसमकालं
मातापित्रोरा-

(7) The metre is वसन्ततिलक । (8) The metre is शाहं ऊचिमीडित ।
(9) The metre is मन्दाग्रान्ता । (10) Superfluous,
(11) Read सो ।

- ३३ । स्वमः सर्वसत्त्वानां पुण्या[न्या] भिवृद्धये भारद्वाजम[वा]दि नानागोत्रेभ्यः[*]
कका दुगङ्ग । बाङ्गु लवेवोवा । इ[ई]-
- ३४ । स्व[स्व]र । सर्वदेव । बाङ्गुस्वर । एभिः[भ्यः] प्रा[प्रा]ज्ञेभ्यः[*]द्वादसि१२-
वेलायां हस्तोदकेनास्माभिस्ताम्रशा-
- ३५ । सनीकृत्वाक्षयनीवीधर्मणाकरत्वेन प्रतिपादितः । तदेवास्मधर्मगौरवाद्भवतिः
परिपा-
- ३६ । लनीया ॥ सम्ब[म्ब]त् १००, ८०, ७. जे[ज्यै]ष्ट[ष्ट]शु[सु]दि१२[॥] उत्तम्भ
धर्मशास्त्रे । व[व]हुभिर्वसुधा दत्ता राजभिः सगरादिभिः [।*]
- ३७ । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं१३ ॥ मा भूदफलशङ्का वः परदत्तेति
पार्थिवाः । स्वदानात्फ-
- ३८ । लमान्त्यै परदत्तानुपालने३१ ॥ स्वदत्तांपरदत्ताम्रा[त्तां वा] यो हरेत् वसुन्धरां ।
स विष्ठायां कृमिर्भत्वा पितृभिः
- ३९ । सह पच्यते१३ ॥ व[व]हुनात्र किमुक्तेन संक्षेपादिदमुच्यते । स्वल्पमायुश्चलाभोगा
धर्मो लोकद्वयं क्षमः१३ ॥ इ-
- ४० । ति । कमलदलाम्बु[म्बु] विन्दुलोलां श्रियमनुचिन्त्य मनुष्य जीवितम् । अखिल-
मिदमुदाहृतम् बु[बु]ध्वा[ध्वा] नहि-
- ४१ । पुरुषैः परकीर्तयो विलोप्याः१४ ॥ यावत्पातालमूस्कङ्गाः समुज्ज्वनरामराः ।
श्रीमद्दण्डिमहादेव्यास्ताव-
- ४२ । च्छासनमस्त्विदम्१५ ॥ प्रशस्तिः शस्तवचसा कविनेह महाकवेः । कृता जम्भण
नाम्नेयमात्मजेन जयात्मनः१६ ॥
- ४३ । महाक्षपटालिधिकृत राणकश्रीभूषणनागः । महाक्षपटालिक भोगिपद्मसेनः ।
उत्कीर्ण[र्ण]दामोदरेण
- ४४ । देवदत्त[त्त]स्य पुत्रेण ॥ ग्रामः प्रसिद्धकाले[स्व]र ॥ वृक्ष एकताल शोद्ध्वन्ध-
समुद्रकरवन्धः पु[पू]र्व्वे सेतु पश्चिमे पयाड-
- ४५ । एते१७ सि[सो]मा पर्यन्तः । प्रा[प्रा]ज्ञेभ्यः[भ्यो] दत्तः ॥

(13) Read श्री ।

(13) The metre is अनुष्टुप् ।

(14) The metre is पुष्पिताम्रा ।

(15) The metre is अनुष्टुप् ।

(16) The metre is अनुष्टुप् ।

(17) Read एतत् ।

TRANSLATION

Ll. 14-15. (Śāntikara) acquired masses of glory and his behaviour was admirable. Then his younger brother, who was rightly called Śrī Śubhākara, because he was the sole repository of all kinds of prosperity, became the lord of the country.

Ll. 15-17. When the king (Śubhākara) had departed for heaven, his queen (probably named Gaurī) at whose lotus-like feet was prostrate the entire population (of the kingdom) and who shone, like (the goddess) Gaurī, with the brilliance of glories, resembling the pure (i.e. white) moon-beam, adorned the throne for a long time.

Ll. 17-19. Then her great daughter Daṇḍimahādevī, who does not lack in power, is ruling the country for this long period, shines like the indicating engisn (so to say) of the family of the Kara kings, which is long-lived (lit. tall) with unbroken (succession of) descendants.

Ll. 19-21. She possesses a person beautiful for its overflowing ambrosia-like grace (and at the same time she) is growing beautifully in her moonshine of glory as she is the royal moon (so to say). The brilliance of her lotus-like feet is reddened afresh unexpectedly with the great splendour of rubies, set on the Mañjira (i.e. an ornament for feet) washed as the fresh red dye decoration (of her feet) by the tears of the formidable and hostile kings, humbled by her prowess.

Ll. 21-23. During her suzerainty in the world, jingles of sword (*s'limukha*) is confined to gardens (where *śilimukha*, i.e. bees, hum) ; loose women (*muktā*) to necklaces (where *muktā*, i.e. pearls, remain strung) ; leaning towards vices (*doṣāsaṅga*) to the moon (who has *doṣāsaṅga*, i.e. contact with night) ; enemical disposition (*sadveśatā*) to learned men (on account of their liking for *sadveśatā* i.e. debating) ; taking of oppressive tax (*tikṣṇa-kara-graha*) to Rāhu (who devours *tikṣṇa-kara* i.e.

the sun); terror to bad gems (for, very prosperous as the kingdom was no body would want them); and crookedness (*kutilatā*) to profusely waving hair (which is *kutila* i.e. curly) of lovely women.

Ll. 23-25. She is a (lighted) candle of ambrosia, giving pleasure to eyes, anxious for good light; (she) is a female swan in the lotus-tank of the assemblage of kings, devoted to her personal service; (she) is the gold stick, as it were, used as the prop by (the personified) virtue, withered in the heat of *Kali* and to all suitors (she) is like the beauty of Nandana garden to gods.

Ll. 25-26 Paramamâheśvari, Paramabhattachârikâ, Mahârâjâdhirâja-Paramesvari Śrîmad-Daṇḍimahâdevî, who meditates on the feet of her parents is in good health.

Ll. 26-29 (She) duly honours, orders and intimates the present and future Mahâsâmantas, Mahârâjas, Râjaputtras, Antarângas, Kumâras, Amâtyas, Uparikas, Viṣayapatis, Āyuktakas, Dâṇḍapâśikas, Sthânântarikas and others including the Cāṭa-bhāṭa class, living on the royal bounties in Southern Tosalâ and again the Mahâmahattaras, Vṛhadbogîs, Pustakapâlas, Kuṭakolas and Sâdyaadhikaraṇas in the Khidiṅgahâra viṣaya of Koṅgada Maṇḍala.

Ll. 30-34. Be it known to you that the village Kamtsarânagari, adjoining to the boundary of Vâsimliccheda, with the additional taxes. such as taxes from weavers, cowherds, and Śaunḍhika tennants and with hamlets, landing places, ferry-places and forests, being made free from all encroachments has been granted for the increase of merits of parents, self and all other creatures, to the Brahmins, named Kakâ, Dugaḍa, Vânkullavaivovâ, Îsvara, Sarvadeva Vâṅgeśvara, belonging to different Gotras including the Bhâradvâja Gotra, according to the principle of *lekhanî-praveśatayā* &c. and (it will continue) as long as the Sun, the Moon and the Earth exist.

Ll. 34-36. This copper-plate has been executed by me according to the rules of *Nivīdharma &c.* on the 12th day of bright fortnight of Jyaiṣṭha in the year 187 and out of respect to religion it will be preserved by you.

Ll. 36-41. (Usual imprecatory verses)

Ll. 41-42 Let this order of Śrīmad-Daṇḍimahādevī continue as long as the nether lands, earth and heaven which contain the serpents, human beings and gods respectively endure. This eulogy has been composed with brief accounts by the great poet Jambhaṇa, the son of Jayâtmana.

Ll. 43-44. Rāṇaka Śrī Bhūṣaṇanāga is the Mahākṣapaṭālādhikṛta. Bhogī Padmasena is the Mahākṣapaṭālīka. Dâmodara, the son of Devadatta, is the engraver.

Ll. 44-45. The village Kâlêśvara, one palm tree Soṭṭrabandha, Samudrakarabandha, the bridge in the east, and Payâḍa in the west—all these have been given away to the Brahmins.

SECTION II

HISTORICAL NOTES

A—CHRONOLOGY OF THE KINGS

The difficulties that hitherto hampered our conclusion regarding the chronology of the Bhauma Kings have been minimised now to some extent by the revised interpretations of the numerical symbols of the dates of plates. Moreover the newly discovered plates (H to K) throw much light on the chronology. I, therefore, hope to succeed now in reconstructing the chronology of this dynasty with some certainty and precision.

It can be said beyond a shadow of doubt that the donor of plate H and the elder brother of the donor of plate I are identical with each other, first because both of them are said alike to have been born to one Hîrâmahâdevî, secondly the date of one coincides with that of the other and thirdly they assumed alike the name Śubhākara ; again they are both said to be the great-grandson of one Tribhuvanamahâdevî. Now in the light of the pedigree of the donor of plate H, we find that Gayâḍa I, Siṃhaketu, Gayâḍa II and Śubhākara II of plate I were also called Śântikara I, Kusumahâra I, Śântikara II *alias* Loṇabhâra and Kusumahâra II respectively.

It is not stated in plate K that Unmattasiṃha's immediate successor was Gayâḍa nor that the latter's successor was Loṇabhâra. It can be assumed therefore that Śubhākara I, Siṃhaketu and Tribhuvanamahâdevî, mentioned in plate I, are omitted in plate K simply for abridging the text.

However, there arises no discrepancy, if we identified Kusumahâra and his younger brother Lalitahâra of plate K with Śubhâkara II and his younger brother Śivakara respectively of plate I. It is needless to say that Śubhâkara II is already proved to have been called Kusumhâra II and therefore his present identification with Kusumahâra of plate K is tenable.

The engraver Rabhasavarddhana of plate G seems to be identical with the engraver of the same name of plate I. Apparently Râmavarddhana, the other engraver of the latter plate, was the grandson of Harivarddhana, the other engraver of the former one. Hence it appears that the donor of plate I was removed in time from Tribhuvanamahâdevî, the donor of plate G. This assumption is also borne out by the revised interpretation of the numerical symbol of the date of the latter plate. So we can unhesitatingly identify Tribhuvanamahâdevî, the donor of plate G, with Tribhuvanamahâdevî, the great-grandmother of the donor of plate I. In that case Gayâda I of plate I, who is proved to have been called Śântikara, appears to have assumed again the name Lalitahâra. It is needless to mention here that Śubhâkara, the son of Śântikara and Tribhuvanamahâdevî of plate E, is distinctly identical with Simhaketu of plate I.

I am tempted to assume that the donor of plate A and the grandfather of the donor of plate E are identical with each other, because they are called alike Parama-saugata Śubhâkara. It should be noted here that the donor of plate A is said to have quelled some disturbance, caused by his kinsmen (ll. 3-4) and the grandfather of the donor of plate E is said to have caused family dissension (l. 5). The disturbance, mentioned in the former plate, has probably been alluded to in the latter one. There is therefore ground to identify the donor of plate A with the grandfather of the donor of plate E.

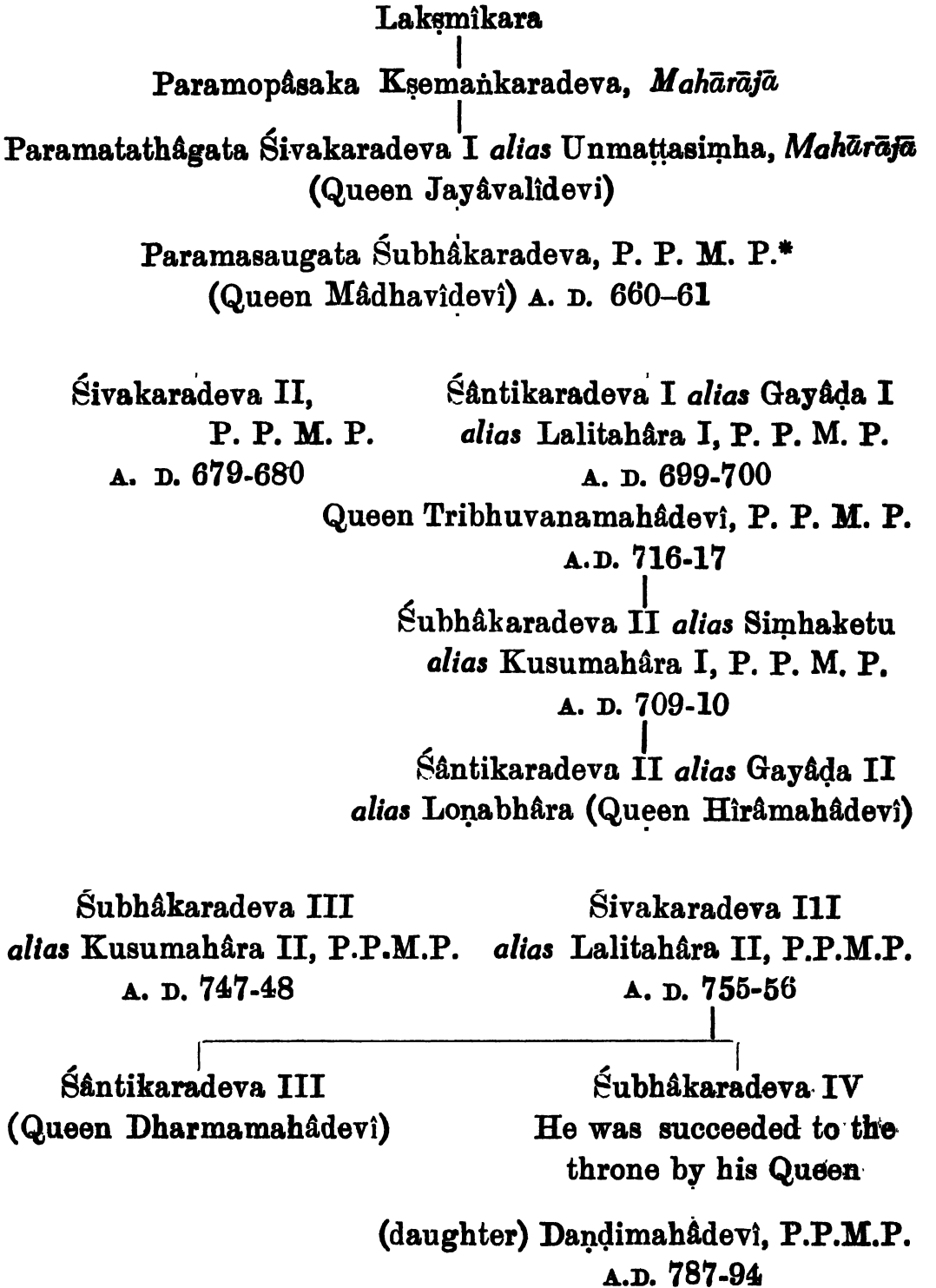
Harivarddhana, the engraver of plate B, seems to be identical with the engraver of the same name of plate G.

Harivarddhana engraved the latter plate with the assistance of his son, but he engraved the former one without any one's assistance. It can be assumed therefore that the latter was removed in time from the former. This assumption is also corroborated by the dates given in these two plates.

Śubhākara and his father Śivakara of plate B can be identified with personages of the same names of plate A and Śivakara, the donor of the former plate can be taken as the elder brother of Gayâḍa I of plate I. I need mention here that Śântikara of inscriptions C and D is identical with Gayâḍa I of plate I, who is also called Śântikara I, because in the light of plate E, which was issued in the year 103, the date of Gayâḍa I can be assigned to the year 93. So we can put the chronology of the Bhauma kings in the order as shown in the succeeding table.



B—CHRONOLOGICAL TABLE



* Paramāheśvara Paramabhaṭṭāraka Mahārājādhirāja-Paramēśvara,

C—DATES OF PLATES

It is revealed by the Sonpur plate¹ of Kumâra Someś-varadeva that the donor acknowledged the supremacy of one Mahâbhavagupta who belonged to the Somavamśa; he issued the plate from Suvarṇapura (modern Sonpur) in Southern Kōśāla which was granted to Abhimanyu by Uddyotakesarī. We learn from the Baud plate² of Someśvaradeva II of the Cola lineage that the donor was the feudatory of Candrāditya and issued the grant from that very Suvarṇapura. This Candrāditya is identical with the personage of the same name of the Barasur inscription in the Central Provinces, whose date falls in 1060 A. D.³ It can be concluded therefore that the supremacy of the Somavamśi kings ceased to prevail in Sonpur some time before 1060 A. D.

We know definitely that the supremacy of the Gaṅgas prevailed in Orissa in the last quarter of the 11th century A. D. and lasted for a period of about four centuries. It is stated in the *Rāmapālā-carita* by Sandhyākaranandi that Jayasimha, the general of Rāmapāla, defeated one Karṇakesarī of Orissa and subsequently Rāmapāla bestowed Orissa on one Bhavabhuṣaṇa-santati, that is, the scion of both the Moon and the Ganges. The Gaṅga family is said in the copper-plates to have emanated from the Moon as well as from the Ganges. It is probable therefore that after the defeat of Karṇakesarī by Rāmapāla, who is supposed to have flourished in the 2nd half of the 11th century A. D.⁴, Orissan monarchy passed into hands of the Gaṅga kings.

(1) E. I. Vol. XII, pp. 237-42.

(2) E. I. Vol. XIX, pp. 97-99.

(3) Descriptive list of inscriptions in C. P. and Berar by Rai Babadur Hiralal, p. 144, No. 198; see also E. I. Vol. XIX, p. 98, foot.note 3

(4) J. B. O. R. S., Vol. XI, p. 538

We learn from an inscription⁵ of 1075 A. D. that the Ganga king Rājārāja subjugated a king of Orissa. It can be assumed now that Rājārāja's opponent king was Karṇakesari who may have suffered defeat being simultaneously attacked by the general of Rāmapāla from the north and by Rājārāja son of Anantavarmā (Vajrahasta V) from the south. As *Ananta* (cobra) is an ornament of Śiva, I am tempted to assume that Bhavabhūṣana-santati of Rāmapāla-carita refers to Rājārāja. It appears therefore that Karṇakesari flourished some time before 1075 A. D.

Karṇakesari was probably a descendant of Uddyotakesari, mentioned in the Sonpur plate of Somavamśi Someśvaradeva. I need not mention here that this Uddyotakesari was the same as the donor of Narasinghpur plate⁶, who is identical with the personage of the same name of the Brahmeswar stone-inscription⁷. It can be gleaned from Someśvaradeva's plate which must have been issued before 1060 A. D. that the donor's overlord Mahābhavagupta was a descendant of Uddyotakesari-mahābhavagupta; for, it is stated in it that Abhimanyu, who got Kośala from Uddyotakesari, was not alive at the time of issue of the plate⁸. As the titles of the Somavamśi kings alternate between Mahābhavagupta and Mahāśivagupta, Someśvaradeva's overlord Mahābhavagupta can be assumed to be the grandson of Uddyotakesari-mahābhavagupta. Again it can be gleaned from the inscriptions that Uddyotakesari was a powerful ruler. He can be assigned therefore to 1020 A. D. at the latest when the Somavamśi supremacy in Orissa remained unimpaired.

Uddyotakesari was 6th in descent from Janamejaya, the founder of the Somavamśi supremacy in Orissa. Now

(5) E. I. Vol. IV, pp. 314-18

(6) J.B.O.R.S. Vol. XVII, pp. 1-24

(7) J.A.S.B. Vol. VIII (1838), pp. 557-61

(8) L. 4. Uddyotakesari-rāja-deva-prasādikṛta-kośala-rājā-bhīṣi-

L. 5. kṛta-Śrī-Abhimanyudevay-āṭṭa-rājya.

allowing an average reign of 25 years to each ancestor of Uddyotakesari, we get 995 A. D. as the initial year of Janamejaya's reign. It may be mentioned here that there are records to show the 31st year of Janamejaya's reign⁹, 28th year of Yayāti I's¹⁰, 13th year of Bhimaratha's¹¹, 3rd year of Yayāti II's¹² and 18th year of Uddyotakesari's¹³. Apparently the assumption that Janamejaya ascended the throne in 995 A. D. cannot be far from truth.

The accompanying facsimile-print of the fragmentary stone-inscription at Govindpur in the Nayagarh State points to the fact that one Ranakesari was exercising suzerain power in Orissa in the year 811 of an unspecified era. I am often tempted to identify this Ranakesari with the younger brother of the Somavamśi Bālārjuna-mahāśivagupta of the Sirpur stone-inscription¹⁴ and take this unspecified era as the Śaka era. In the case of acceptance of the Śaka era the year 811 corresponds to 889 A. D. Apparently the Somavamśi supremacy prevailed in Orissa in the last quarter of the 9th century A.D.

The titles Paramabhattachāraka, Paramamāheśvara, Mahārājādhirāja and Paramēśvara assumed by the Bhauma kings, point to the fact that they (Bhauma kings) had the suzerain powers. As the suzerainty of the Somavamśi kings and that of the succeeding Gaṅga kings prevailed in Orissa from the end of the 9th century A. D. onwards, it can be assumed that the Bhauma family preceded the Somavamśa.

Among the Bhauma plates hitherto discovered, Daṇḍimahādevi's plate N is the latest. The Brahmeswar stone-inscription discloses that Janamejaya acquired Orissa after vanquishing the king of Orissa. It is not probable that he ever vanquished a female ruler. Hence his victim can be assumed to be a descendant of Daṇḍimahādevi. If such an

(9) E. I. Vol. III, p. 345.

(10) J.A.S.B. (1905), Vol. I, pp. 19-23

(11) E. I. Vol. IV, pp. 254-55

(12) J.B.O.R.S. Vol. II, pp. 52-56

(13) E. I. Vol. XIII, pp. 165-66

(14) E. I. Vol. XI, pp. 190-94.



assumption be tenable, Dandimahādevi can be assigned to the middle of the 9th century A. D. at the latest.

The plate G also throws light to some extent on the date of Bhauma rule. Tribhuvanamahādevi, the donor, is said in this plate to be the daughter of Rājamalla, the frontal mark of the southern region. Again she is said in plate E to be the daughter of the diadem of the Nāga dynasty. Except Pallavamalla of the Pallava dynasty, we find no other king in the history of Southern India with whom Rājamalla can be identified. The Pallava family is said to have emanated from a daughter of one serpent king.¹⁵ The Pallava people are also supposed to have belonged to Nāga race.¹⁶ Besides, Pallavamalla is called Kṣatriyamalla in an inscription.¹⁷ As the word *rāja* is a synonym of *Kṣatriya*, it can be held that the latter has been substituted for the former probably to meet the exigency of the metre of the verse in the text of inscription. In support of such assertion I may cite an instance that Simhaketu, the name of the donor, has been substituted by Simhadvaja in plate E.

Pallavamalla is assumed to have flourished between 690-740 A. D.¹⁸ Hence the date of his daughter Tribhuvanamahādevi can belong to the same period.

Another reference as to the date of the Bhauma rule is obtained from the Chinese source. Thanks to Professor Sylvan Levi for bringing to light that the emperor of China received as present the autograph manuscript of the *Gaṇḍavyūha*, the last section of the *Budhāvataṃsa*, from the king of Orissa.¹⁹ The name of this king of Orissa has been rendered into the Chinese language. Professor Sylvan Levi renders this Chinese translation into Sanskrit as well as into English.

(15) South Indian Inscriptions, Vol. II, p. 508 (16) Jowett-Dubouil, Pondichery 1917 (17) South Indian Inscriptions Vol. II, p. 345
(18) E. I. Vol. V, p. 157 (19) Ibid Vol. XV, pp. 362-64.

According to his renderings the name was Śubhakara Simha or one, who does what is pure, Lion. He identifies this Śubhakara Simha with the donor of plate A. and suggests that the name of the said donor may be read as Śubhakara and not as Śubhākara, which means *the store of purity* and not one, who does what is pure. But no king under the name Śubhakara is mentioned in the Bhauma plates, although several kings having the name Śubhākara are mentioned in them. Apparently Śubhākara, the name of the donor of plate A, cannot possibly be read as Śubhakara.

Prājña, a native of Kapiśā, had studied Yoga at the monastery of the king of Orissa and thence proceeded to China where he reached before 788 A. D. He was entrusted there with the work of translating the *Gaṇḍavyūha*. But it is not known whether Prājña's journey to China and the presentation of the manuscript of the *Gaṇḍavyūha* by the king of Orissa were two connected occurrences. Assuming that they were so, we can identify the king of Orissa, known from the Chinese source, with the donor of plate I; for, he is represented in his plate as a patron of Buddhism and his name Śivakara implies one, who does what is pure.

In the case of acceptance of Professor Levi's identification of the king of Orissa, known from the Chinese source, who may have flourished in 770 A. D. at the earliest, with the donor of plate A, we find that the date of plate N, which is 133 years later than the former, falls in the beginning of the 10th century A. D. when the Somavaṃśī supremacy was prevalent in Orissa. Hence the identification, suggested by him, is not acceptable. Be that as it may, the king of Orissa, known from the Chinese source, seems to have belonged to the Bhauma family; because in no other ancient ruling dynasty of Orissa such name as that of the said king is found. Hence it can be said unhesitatingly that a Bhauma king flourished in the 8th century A. D.

The donor of plate A has been identified with Subhākara I of plate I, whose father is credited with the conquest of the Rāḍha country, that is South-West Bengal. The Pāla family rose to power in Bengal in 760 A. D. It is not probable that after the rise of the Pāla power, the father of the donor of plate A, conquered the Rāḍha country. Hence the date of the said plate seems to be earlier than 760 A. D.

It can be gleaned from Tārānātha's account that there was a political chaos in Orissa in the 9th century A. D., several ruling families trying to assume independence,²⁰ The eradication of the Utkalas in Southern Bengal by Devapāla in the 1st decade of the 9th century A. D. as recorded in the inscription,²¹ lends support to Tārānātha's account that there was no powerful ruler in Orissa. So it can be assumed that the Bhauma rule terminated by about 800 A. D.

It is stated in the *Life of Hiuen Tsiang* that Harṣa assigned the revenue of 80 large towns of Orissa to the Buddhist monk Jayasena, who declined the offer.²² Again, it is stated that after the subjugation of Kōṅgada, Harṣa returned to Orissa, where he was approached by some priests of Hinayāna, who denounced the doctrine of Mahāyāna, favoured in the Nālandā monastery, patronised by Harṣa. These priests urged upon Harṣa to convene a conference of the exponents both of Mahāyānic as well as Hinayānic doctrines in order to decide whether the former doctrine is superior to the latter or *vice versa*.²³ Thereupon Harṣa convened a conference at Kayakubja in which the Mahāyānist earned the day.

We get a glimpse of the fact from the above account that Harṣa established supremacy over Orissa, where the doctrine of Hinayāna was very popular. It appears further that Harṣa's contemporary king of Orissa was a Hinayānist.

(20) Ind. Ant. Vol. IV, pp. 360-69

(21) The Palas of Bengal by R. D. Banerjee, translation, Trobner's Oriental series, p. 15

for, it is not probable that a king, who did not embrace the Hinayânic faith, lent support to its spread in his own country. I need not mention here that in ancient times every religion required the royal support to acquire popularity.

Again it can be gathered from the above account that during the time of ascendancy of the Hinayâna, the caste system, denounced by the Hinayânists, disappeared from Orissa; it may have been revived after the spread of Mahâyâna, which seems to have penetrated into Orissa after the conference held at Kanyakubja. If these assumptions be tenable, Kṣemaṅkaradeva, the grandfather of the donor of plate A, can be assumed to be Harṣa's contemporary king of Orissa; because he is said to have revived the caste system. He probably embraced the Mahâyânic faith after the assembly had been held at Kanyakubja and then revived the caste system in his own country (plate A).

That the unspecified era used in Bhauma plates is the Harṣa era is, therefore, not only probable but there is no other alternative. There is no ground to assume that the Bhauma kings started their own era. If any Bhauma king had started an era, he would have associated his own name to it. But we find no name in association with the era, found in the Bhauma plates. The forms of scripts, found in the Bhauma plates, preclude the reference to the Gaṅga era, which started in 496 A. D.³⁴

There arises no discrepancy, if we accepted the Harṣa era according to which the year of plate A, corresponds to 660-61 A. D. (603-07+54). Apparently the time of Kṣemaṅkaradeva, the grandfather of the donor, coincides with that of Harṣa. It is needless to say that he was already assumed to be the contemporary of Harṣa.

In the case of acceptance of the Harṣa era, the date of

(34) Ind. Ant. Vol. LXI. pp. 237-38; J. A. H. B. S. Vol. V, p. 274.

plate G falls in 716-17 A. D. when Pallavamalla, who has been identified with Râjamalla, the father of the donor of the said plate, was powerful in Southern India. Again according to the Harṣa era the year of plate N corresponds to 793-94 A. D. when neither the Somavaṃśi supremacy nor the political chaos prevailed in Orissa. It can be gathered from plate N (I, 18) that the Bhauma family became extinct after Daṇḍimahâdevi, the donor. There is therefore ground to suppose that each of the minor ruling families of Orissa made efforts for its elevation to suzerain power in the 9th century A. D. We can therefore give credence to Târânâtha's account so far as it relates to the political chaos in Orissa.

I need mention in conclusion that the era of plate L is taken as the Harṣa era by the late Dr. Kielhorn²⁵. Dr. D. R. Bhandarakar is also inclined to take the era of the Bhauma plates as the Harṣa era²⁶.

(25) E. I. Vol. VI, p. 134, foot-notes 5 and 6

(26) E. I. Vol. XX, Appendix, p. 193, No. 1413 and p. 194 No. 1416.

D—ORIGIN OF THE BHAUMA FAMILY

The origin of the Bhauma family is shrouded in obscurity. In the *Purāṇas* several ancient ruling families are mentioned. But nowhere has the Bhauma family found mention. However it is significant to note that one *Bhauma* tribe is mentioned in the *Purāṇas*. It is stated in them that a king, named Guha, protects the *Kaliṅgas*, *Māhiṣyas* and *Māhendra Bhaumas*¹. The expression *Māhendra Bhauma* implies the *Bhaumas*, inhabiting the *Māhendra* region. I need mention here that the hill ranges, extending from Orissa and Northern Circars to Gondwana, the principal peak of which in the Ganjam district is still called Mahendra, were known as Mahendra-giri-mâlâ in ancient times². It appears therefore that the people, inhabiting the hilly tracts of Orissa, have been referred to as *Māhendra Bhaumas* in the *Purāṇas*. It is needless to say that the people of the seaboard districts of Orissa have been mentioned as *Kaliṅgas* along with the *Māhendra Bhaumas* in the *Purāṇas*.

The *Bhūyāṇs*, now inhabiting the northern hilly tracts of Orissa, seem to be the representatives of the *Bhaumas* of the *Purāṇas*. The word *Bhūyāṇ* can be taken as the variant of *Bhauma*,

It is stated in the *Mahāvagga* and *Majjhima Nikāya* of the Pāli literature that two *Bhūyāṇs*—Tapusa and Bhallika—of the Utkala country, while on their way to Magadha with cartloads of merchandise, met Buddha at Bodhagaya who just emerged from deep meditation and offered him foods. Then they were initiated in Buddhism by Buddha himself. It can be gathered from this account that the *Bhūyāṇs* have been living in the north-west hilly tracts of Orissa since re-

(1) *Dynasties of Kali age* by Pargiter.

(2) *Mārkandeya-purāṇa*, translated by Pargiter, p. 284.

more past and they had come into the pale of civilisation even before Buddha's time ; for, the Bhūyāns would not have carried on lucrative trade with Magadha, if they had not been as civilised as Magadha of those days. We can, therefore, assume that the Bhauma family emanated from the Bhūyān tribe. This assumption is also corroborated by the fact that each of the Bhauma kings took a name after his grandfather as the Bhūyāns do to-day.

It should be noted here that the Bhūyāns should not be confounded with the Bhūmijas of the north-west hilly tracts of Orissa ; for, the Bhūyāns are ethnically and linguistically different from the Bhūmijas. It is the Bhūyāns belonging to the class of land-lords who are identifiable with the Bhūyāns of the Pāli literature and with the Bhaumas of the *Purāṇas*.

The editor of plate A suggested the connection of the Bhauma family of Orissa with the Naraka family, which traces its descent from the demon Naraka^s of the *Purāṇas* who was a son of Viṣṇu and Bhūmi and in whose family flourished a king, named Bhagadatta. Apparently the demon Naraka was called Bhauma. There is therefore ground to connect the Bhauma family of Orissa with the Naraka family of Assam. But it cannot be assumed that the former family hailed to Orissa from Assam ; for, it is expressly stated in plate B that the Bhauma family emanated from amongst the people of Utkala.

L. 3...*Bhaumyasya mahati khyāte guṇa-māl=Oṭkale kule nṛ-*

L. 4. *p=obhūd=abhūt(d)=apūrov=osmin...*

(In the well-known Utkala family of Bhaumya having the wreath of glories, there flourished an unprecedented king).

It can be gleaned from the above text that different lines of the Bhauma family were ruling in different parts of India and the Utkala line of them was very famous. It is stated in

the *Purāṇas*⁴ that Utkala and Gaya, born to Ilā, who was roaming in the forest, founded two kingdoms. The importance of this Paurāṇic legend lies in the fact that these two kingdoms lay contiguously in the hilly tracts and were ruled by the descendants of Ilā. It can be assumed now that the descendants of Ilā and the Bhauma people are identical with each other ; for, the word *Ilā* is a synonym of *Bhūmi* and the south-west hilly portion of the Gaya District as well as the north-west hilly tracts of Orissa contain today the Bhūyāṇ people, who have been identified with the ancient Bhaumas. Moreover a certain class of people in the tracts, lying to the south of the Mahanadi, call themselves *Māṭi-vamśa* (family sprung from the Earth). They are probably identical with the Bhauma people of the *Purāṇas*. It can be concluded therefore that the Bhauma people principally constituted the ancient Utkala race.

It can be gleaned from the text running on ll. 18—19 of plate N that the Bhauma family ruled with unbroken continuity for a pretty long time. Guha, who protected the Māhendra Bhaumas, is assigned to the 4th century A. D. by Pargiter. He is also said in the *Purāṇas* to be a non-Aryan. I am now tempted to assume that Guha was the founder of the Bhauma rule in Orissa ; for, Guhadeva-pāṭaka or Guheśvara-pāṭaka, the place of issue of the Bhauma plates, seems to have owed its origin to Guha. I need mention here that the word *pāṭa* implies *generation* in the *Mundāri* language.

The donor of plate H is said to be the final incarnation of Bharata, Bhagadatta and Bhagīratha. Had the donor belonged to the family of Bhauma Bhagadatta of Assam, he would have mentioned Bhagadatta in a different way. Again the Orissan Bhauma kings have addressed orders in one way and the Bhauma kings of Aassam in the other. Moreover the imprecatory verses of the Orissan Bhauma plates are not

(4) *Harivaṃśa*, Ch. X

found in the Bhauma plates of Assam. Besides the Bhauma family of Assam professed *Saivism* and that of Orissa *Buddhism*. Apparently there is no clue, which can lead us to assume that the Bhauma family being ousted from Assam ruled in Orissa. It is recorded in the Kathmandu Inscription⁵ that the queen Rājyamati of 757 A. D. was the daughter of Harṣadeva of the family of Bhagadatta and this Harṣadeva was the king of Gauḍa, Udra, Kalinga and Kośala. It does not appear from this statement that the Bhauma family of Orissa hailed from Assam.

It is worth mentioning that the Bhauma family has been called Kara family in some plates. The suffix *Kara*, added to the names of the Bhauma kings, became the appellation of the family in later times.

We learn from plates I and J that Gayāḍa II married Hīrāmahādevī, the daughter of Siṃhamāna. I hold that Siṃhamāna was a descendant of Udayamāna, who founded a kingdom on the north-east of the Gaya District⁶; for, there is found no other family in the history of India, the names of the rulers of which end in the *māna* suffix. Udayamāna is said to be a merchant and not a *Kṣatriya* in origin. The matrimonial alliance of the Bhauma family with the Pallava family on one hand and with the Māna family on the other points to the fact that the Bhauma family did not belong to the *kṣatriya* class of Aryan origin.

(5) Ind. Ant. Vol. IX, pp. 178 ff.

(6) E. I. Vol. II, pp. 343—47.

E—EXTENT OF THE BHAUMA KINGDOM

It is described in the *Raghuvamśa* by Kâlidâsa, who flourished in the 5th century A. D. that the soldiers of Raghu were shown their way to Kalinga by the people of Utkala after they had crossed the river Kapiśâ, which is identical with the modern Cossai in the Medinapore district. The northern limit of Utkala seems therefore to have been demarcated by the Cossai in ancient times. But the Bhauma kingdom can be supposed to have extended beyond the Cossai in the north; first, because Unmattasimha is said in plates I and J to have conquered the Râdha country, which is now represented by South-West Bengal and secondly the possession of Southern Bengal by the Utkalas in the end of the 8th century A. D. can be gleaned from an inscription of the Pâla family of Bengal.¹

We learn from plates F, L, M and N that the Bhauma kings granted lands in Kōṅgada. Apparently they held supremacy over Kōṅgada. But their contemporaneous Śailodbhava rulers of Kōṅgada mention nothing in the plates as to the Bhauma supremacy over Kōṅgada. The Śailodbhavas assumed no suzerain title, although they made land grants without referring to any overlords. The readers should take note of the fact that Vinitatuṅga, who is known from plates I and J to be a feudatory of the Bhauma kings, issued also a grant without referring to his overlord.² It appears therefore that the rulers of minor families in Orissa enjoyed the right of granting lands without referring to their overlords during the Bhauma supremacy. Hence there arises no discrepancy,

(1) The Pâlas of Bengal by R. D. Banerjee, p. 65, verse, 13.

It is recorded in this verse that Devapâla eradicated the Utkalas from Southern Bengal. Evidently the Utkalas acquired Southern Bengal prior to their eradication.

(2) J.B.O.R.A. Vol. VI, pp. 236-240.

if we assumed that the Śailodbhavas of Kōṅgada acknowledged the supremacy of the Bhaumas.

The places, mentioned in plate B, are now traceable in the neighbourhood of Puri. They are not said in the plate to have been included in the Kōṅgada-maṇḍala. It is quite probable that Kōṅgada lay to the south-west of Puri. The hill ranges, running westwards from the Kaluparaghat Station on the Bengal Nagpur Railway, probably formed the northern limit of Kōṅgada. It should be noted here that there is no pass through these hill ranges. Moreover the places, mentioned in the plates of the Śailodbhava rulers, are now traceable between Kaluparaghat on the north and the Mahendra mountain on the south.

Śubhākara I is said in plates I and J to have conquered the Kālīṅga country. I am tempted to hold that this conquest has been alluded to in the text, running on l. 7 of plate B. I suggest to read this text as follows :—

Ko-āśimnada-Kālīṅga-v(b) adh-āradaḍḍah³

(How could he sustain no injury in vanquishing the irresistible Kālīṅgas ?)

It is worthy of mention that no Gaṅga ruler of Kālīṅga assumed suzerain titles during the Palmy days of the Bhauma kings. However, assuming that the Bhaumas could not firmly establish their supremacy in Kālīṅga, we may conclude that the Mahendra ranges formed the southern boundary of the Bhauma kingdom.

The Bhauma kingdom was known as either Toṣali or Toṣalā. In the *Nāṭya-śāstra* Toṣalā is linked with Kālīṅga and Kośala⁴. This Kośala probably refers to Southern Kośala, which comprised the Sambalpur district. There is therefore ground to hold that the Bhauma kingdom was bounded on the west by the district of Sambalpur. I may mention in this connection that the places mentioned in plates E, I and J are now traceable in the proximity of the Sambalpur district.

(3) The editor reads "K vo śi mva da kṣi ṇe rāva dhāra dadḍah" (4) Ch. 18, V 27

In the Dhauli rock edict of Bhuvaneshwar in the Puri district Aśoka addressed the order to the Governor of Tosali, while in the Jaugaḍa rock edict of the Ganjam district he addressed the order to the Governor of Samāpī. It can be gathered therefore from the rock edicts that the district of Ganjam was known as Samāpī and not as Koṅgada and it was not included in the Toṣali country in Aśoka's time.

Hsien Tsiang mentions Wu-ch'a. It is probable that *Uḍra*, the Sanskrit name of Orissa, has been written as Wu-ch'a according to the Chinese pronunciation. But there is no mention of Toṣali in Hsien Tsiang's account, although Rajaśekhara mentions in his *Kāṇva-mīmāṃsā* Utkala and Tosala as two separate countries⁵. Again Śubhākara of plate B has been called Utkalendra (lord of Utkala) in l. 9, while the Bhauma kingdom is known either as Toṣali or as Toṣalā. It is worthy of mention that Toṣali as an extensive country (Amita Tosala) in Dakṣiṇāpatha is mentioned in the *Gaṇḍavyūha*⁶. But Kālidāsa describes that the soldiers of Raghu reached Kalinga, proceeding through Utkala. It is probable therefore that the districts of Puri and Cuttack were known as Toṣali in Aśoka's time. During the supremacy of the Bhauma family the name Toṣali was applied to an extensive tract of land. Utkala probably lay to the north of the Vaitarani in Aśoka's time. Again it can be gleaned from the Dhauli rock edict as well as from Khāravēla's inscription that Toṣali was a part and parcel of Kalinga. It was probably separated from Kalinga by the founder of the Bhauma supremacy.

Tosali as a metropolis has been shown in Ptolemy's map. It is stated in the *Gaṇḍavyūha* that a hill, named Surabha, stands to the east of the city called Tosali and this hill contains numerous abodes of sages. Toṣali seems therefore to be identical with Dhauli, where Aśoka's rock edict exists.

(5) Gaikwar's Oriental Series, No. 1, ch. 17 p. 93 (6) Early Inscriptions of Bihar and Orissa by Anantprasad Banerji Sastri M.A. (Cal.) D. Phil. (Oxon), p. 146

F—CAPITAL OF THE BHAUMA KINGDOM.

The earlier plates of the Bhauma kings were issued from Guhadevapâṭaka while the later ones were issued from Guheśvarapâṭaka. Apparently Guhadeva-pâṭaka is the earlier and Guheśvarapâṭaka is the later name of the same town ; and evidently all plates were issued from one and the same place. Moreover it can be gathered from the description of the place of issue of plates that Guheśvarapâṭaka was the capital of the Bhauma kingdom.

It is described in the Oriya *Mahābhārata* by Śāralā Dās, who flourished in the early part of the 15th century A. D. that one Viṣṇukara founded the rule of the Kara family over a holy land, called Śivapura, with the aid of Bhīma, the brother of Yudhiṣṭhira. This Śivapura can be identified with Śivadâsapura, which is a part of Jajpur town in the Cuttack district. It should be noted here that the trace of an ancient fort is now found at Śivadâsapur.

We find in the *Virajā-māhātmya* the mention of some shrines, called Kusumeśvara, Laliteśvara and Daṇḍīśvara. Virajā is another name of Jajpur. But now there are no such shrines at Jajpur as Kusumeśvara, Laliteśvara and Daṇḍīśvara. They are probably extinct. However the names of these shrines seem to have owed their origin to Kusumahāra, Lalitahāra and Daṇḍimahādevi of the Bhauma family.

One Jayasīṃha issued a plate in Yamagarttamāṇḍala.¹ The numerals of the year of an unspecified era are expressed in this plate by symbols. The editor of the plate interpreted them as 99. But I am inclined to interpret them as 73. However, Jayasīṃha seems to be contemporary of a Bhauma king. We find the following line in his plate :—

(1) J.B.O.R.S. Vol. II, pp. 417-19

L.I. *Svasti Mandākinī-kūla-vāsaḥ prāpta-pañca-mahā-śaṅ(b)gaḥ.*

This line implies that Jayasimha got five great sounds from one residing on the bank of the Mandākinī. But according to editor's interpretation the plate was issued from the camp, established on the bank of the Mandākinī. This interpretation is probably untenable, because there is no mark of punctuation after *vāsaḥ*. Again the place of issue is not mentioned in plates of the Tunga rulers of Yamagartta-maṇḍala². It appears therefore that the practice of mentioning the name of place of issue in the plate was not in vogue in Yamagartta-maṇḍala. So we can assume that the recognition of rulership of Jayasimha by one residing on the bank of the Mandākinī has been alluded to in the line, reproduced above. In the case of acceptance of such an assumption, the Mandākinī becomes identifiable with the stream of the same name flowing at Jajpur. It appears also that Jayasimha's rulership was recognised by a Bhauma king, who can be assumed to be his (Jayasimha's) contemporary, since Yamagartta-maṇḍala was included in the Bhauma kingdom. It should be noted here that Vinitatunga, who is known from plates I and J to be the feudatory of the Bhauma king, was a ruler of Yamagartta-maṇḍala.³

Hiuen Tsiang mentions that on the south-west frontier of Orissa there is a mountain, called Puṣpagiri where a stone *stupa* exhibits miracle. On fast-days it emits a bright light. The people from far and near flock together here and present as offerings beautifully embroidered canopies. Bodhisī is said in the Nāgārjunakoṇḍā inscription⁴ to have erected a monastery in the Puṣpagiri. We learn from the Tibetan

(2) J.A.S.B. (N.S.) Vol. XII pp. 191-95; Ibid, Vol. V (1939) pp. 347-50

(3) J.B.O.R.S. Vol. VI, pp. 236-40

(4) E. I. Vol. XX, p. 23

account that Bodhiśrī practised Yoga at Ratnagiri⁵. Now if Puṣpagiri is identical with Ratnagiri, we can hold that the capital of Orissa was situated somewhere near Jajpur. I need mention here that there are lying a large number of Buddhist sculptures at Ratnagiri in the Cuttack district.

The engraver of plate B was a resident of Virajā, which is distinctly identical with Jajpur. It can be concluded therefore that Jajpur was the capital of the Bhauma kingdom. In that case, Guheśvarapâṭaka can be identified with Godhaneśvarapâṭanâ, which is half a mile from the aforesaid Śivadâsapura. Guheśvara was probably transformed into Godheśvara in later times.

(5) Pag Sam Jon Zang by Pal jor, edited by Rai Bahadur Saratchandra Das, B. A., C. I. E.

G—LANGUAGE AND LITERATURE.

It has been pointed out in the prefatory notes to each of the plates that some Sanskrit words are written in the plate after the fashion of oriya pronunciation. The names of the kings, such as Unmaṭṭa and Loṇabhâra, seem to be the Prākṛta forms of Sanskrit Unmatta and Lavaṇabhâra. Hiuen Tsiang mentions that "the words and language (pronunciation)" of the people of Orissa differ from those of Central India. He mentions further that the people of Orissa "love learning and apply to it without intermission." It can be concluded therefore that Oriya as a distinct Provincial language came into existence during the Bhauma supremacy. But it was not used as a literary language. The *Gaṇḍavyūha*, which was presented to the Chinese emperor, is written in Sanskrit. The texts of plates are also in Sanskrit, Apparently Sanskrit was used in the courts as well as in the literature of Orissa during the Bhauma supremacy.

The rhetorical style of composition of the texts of plates points to the fact that the Sanskrit culture was in a flourishing state in Orissa under the Bhauma kings. Moreover it can be assumed that the love for rhetorical composition in Orissa is not of later origin. The rhetorical composition which characterises the ancient Oriya literature owes its origin, in all probability, to the Sanskrit literature of Orissa. It should be noted here that Viśvanātha Kavirāja of Orissa who flourished in the 13th century A. D. must have drawn inspiration from the environment to write his famous treatise on the rhetoric, called *Sāhitya-darpaṇa*.* But to our misfortune the Sanskrit works, written in Orissa in ancient times, have not been hitherto brought to light. So now sufficient data are not available to trace the origin and development of the Oriya rhetorical composition.

H—ART AND ARCHITECTURE

We learn from lines 7-8 of plate G that various temples and monasteries were built during the reign of the predecessors of the donor. In inscription D there is also a reference to the construction of a temple during the reign of a Bhauma king.

According to Rai Bahadur R. Chanda's view the date of sculptures, found at Ratnagiri, goes back to the 8th century A. D. The date of Râmesvara temple at Bhuvaneshwar has been assigned to the 8th century A. D. by the late Professor R. D. Banerjee¹ as well as by Rai Bahadur R. Chanda². We find in Hiuen Tsiang's account that there were 50 *deva* temples in Orissa in the 7th century A. D. There is therefore ground to hold that art and architecture flourished in Orissa during the Bhauma supremacy.

(1) History of Orissa. Vol. II, p.

(2) Annual Report of Archaeological survey of India, 1923-24, p. 120.

I—PRICE OF RICE.

It is significant to note that we get a glimpse from plate D as to the price of rice during the Bhauma supremacy. This plate discloses that the price of 6 *āḍhakas* of husked rice was 4 *paṇas* of *cowries* (ll. 23-24). The *āḍhaka*, now called *aḍā*, is used even now in Southern States of Orissa to measure the grains. We can take 6 *āḍhakas* as $4\frac{4}{5}$ seers. Again the value of *cowry* can be ascertained also from those States. Although the *cowry* is not now used there as a coin, yet the poor rural people equal the value of a pice to 2 *paṇas* of *cowries* (80 *cowries* make one *paṇa*), while shopping. They often ask the shop-keeper for salt worth one *paṇa* and oil or such like worth another *paṇa* after paying a pice. Again Sir W. W. Hunter mentions that 4 *kāhūṇas*¹ of *cowries* were taken as the official rate of exchange per rupee² (one *paṇa* to a pice) when the British Government obtained Orissa. But this rate was complained of, on the ground that the value of a rupee is equal to 5 or 7 *Kāhūṇas* ($1\frac{1}{2}$ or $1\frac{3}{4}$ *paṇas* to a pice). The fluctuation in value of silver was often responsible for that in the rate of exchange of *cowries* in ancient times. We may, therefore, take 2 *paṇas* per pice as the lowest standard value of the *cowry*. Hence it can be concluded that the husked rice was selling at the rate of $4\frac{4}{5}$ seers to two pice during the Bhauma supremacy.

(1) 16 *Paṇas* make one *Kāhāṇa*

(2) History of Orissa by W. W. Hunter, p. 327, foot-note 32.

J—RELIGION

It has been pointed out in the previous pages that the Hīnayāna sect of Buddhism predominated during the early part of the reign of Kṣemaṅkaradeva and the Mahāyāna sect obtained a stronghold subsequently in Orissa. We know that Śubhākara I and his predecessors were all Buddhists. But it is significant to note that Tribhuvanamahādevī, the daughter-in-law of Śubhākara I, was a devout worshipper of Viṣṇu (plate H, l. 14 and plate G, l. 23). Her son Śubhākara is known from plate E to be a patron of Śaivism. The sudden change of the religion of the Bhauma family was probably due to its matrimonial alliance with the Pallava family.

The donee of plate G propitiated the Lord of Clouds and brought down the rain probably by performing the Vedic rites. The observance of Vedic rites by the Bhauma kings can be gathered also from the description of place of issue of plate H. It can be concluded therefore that different religious sects flourished side by side in Orissa during the Bhauma supremacy,

Prāñña, who was born in Kapiśā on the western verge of the Indian world, is said to have studied Yoga in the monastery of the king of Orissa prior to his journey to China.¹ It is also recorded in the Tibbetan account that Bodhiśrī and Nāropa practised Yoga at Ratnagiri in Orissa.² Again we find in the *Gaṇḍavyūha* that Sudhana, the disciple of Mañjuśrī was advised by Acalasthirā to go to the Surabha hill in Tosala to study Yoga.³ Although I have not seen the

(1) E.I. Vol. XV. p. 364. (2) *Pag Sam Jon Zang*, Part I by Pal. Jor. edited by Rai Bahadur Sarat Chandra Das B.A., C.I.E.

(3) Early inscriptions of Bihar and Orissa.

Gaṇḍavyūha which treats of the practice and the vow of the Bodhisattva-Sāmantabhadra, yet I gather from the brief note on its subject matter that it inculcates the Yoga system. We find abundant teachings on the Yoga system in the ancient Oriya Literature. The Yoga system is surviving now in the Ativādī sect of Vaiṣṇavism, founded by Jagannātha Dāsa of Orissa in the 16th century A. D. It is probable therefore that the Yoga system was elaborated in Orissa during the Bhauma supremacy.

K—REVENUE AND ADMINISTRATION.

The Bhauma kings bestowed on the grantees the rights over additional taxes (*uparikāra*), weavers (*tantravāya*), cowherds (*gokūṭa*),* distillers of spirituous liquors (*śaunḍhika*), hamlets (*sakheṭa*), landing places on the bank of the river (*ghaṭṭa*), ferry-places (*naditara-sthāna*) and thickets (*gulmakā*).

We do not know what right was over the weavers, cowherds and the distillers of spirituous liquors. The majority of the population of a village must have been formed by the agricultural people. But they are omitted and the people whose number was, in all probability, very insignificant, are mentioned. We can assume therefore that there was no need of mentioning the names of tenants, who were paying the land taxes ; because the gift of the village implied the bestowal of right of enjoying the land taxes of the village. But it did not expressly implied the taxes levied from the weavers for weaving cloths, from cowherds for tending cows on the State land and from the Śaunḍhikas for distilling the spirituous liquors. Hence the right to these taxes can be assumed to have been bestowed to the donee by the specific mention of those people, liable to pay such taxes. The right over the ferry-places, thickets and landing places probably refers to the collection of toll, forest-cess and license fee from the boat-men respectively. Evidently the treasury of the Bhauma kings was replenished by the revenue, collected from various sources.

The description of boundary of the village as found in plates (E and F) points to the fact that some sort of survey was in existence in the Bhauma kingdom. The stones were plan-

* The Oriya term *Gauḍa* has, probably, been Sanskritised.

ted to demarcate the boundary of the village. A group of villages formed a *viṣaya* which probably corresponds to the modern *pergenna*. Several *viṣayas* formed a *maṇḍala*, corresponding to the modern district.

In the list of officers, found in the Bhauma plates, the Mahāsāmanta is followed by the Mahārājā. If we assume that a Sāmanta was similar in status to a chieftain, then it would appear that a Mahāsāmanta was a lord of chieftains. A Mahārājā was no doubt superior in status to a Mahāsāmanta¹ and he was probably the supreme ruler of a *maṇḍala*.¹ It is therefore significant to note that the officer of inferior rank is preceded by that of superior rank in the list.

The Damodarpur plates,² belonging to the reign of Kumāragupta, disclose that Kumārāmātya Vetravarman was appointed by Uparika Mahārājā Jayadatta to carry on the administration of head-quarters of Koṭivarṣa *viṣaya*. It appears therefore that the title of Uparika was superior to that of Kumārāmātya. But in the list of officers of the Bhauma plates the title *Uparika* is preceded by *Kumārāmātya*. Hence the assumption that the officer of superior rank is preceded by that of inferior rank in the afore-said list is thus corroborated. But in the case of acceptance of such an assumption the Uparika having the 7th place in the list appears to be superior in rank to that of the Mahārājā having the 2nd place. As the case was different, I hold that the seven different groups of officers including the feudatories are entered in the list in a peculiar order. The superior group of officers probably precedes the inferior in the classification while in each group, the officer inferior in rank precedes the superior. I am therefore inclined to classify the officers as follows.

(1) A Mahārājā could address his order to a Mahāsāmanta. (see J.B.O.R.S.; Vol. XVI, p. 181). But no Mahāsāmanta could address his order to a Mahārājā (see *ibid* Vol. II, p. 397). Apparently the latter was superior in status to the former.

(2) E. I. Vol. XV, pp. 130 ff.

Group I.

- (1) Mahāsāmanta (lord of chieftains)
- (2) Mahārājā (supreme ruler of the district)

Group II.

(1) Rājaputtra (descendants of degenerated ruling families). In Orissa a class of people call themselves *Rajput*, which seems to be the contracted form of Rājaputtra. Prior to the conquest of Orissa by the British Government the militia of the country used to be recruited from amongst these people. The tradition relates that the *Rajputs* are the descendants of some ruling families. But now there has been a tendency in Orissa to trace the derivation of *Rajput* to Rajputana in Northern India, supposing it fancifully to be the place of immigration. (2) Antaraṅga (kinsmen of the ruler). (3) Kumāra (prince). In Orissa the son of the younger brother of a ruler is still called Kumāra. (4) Amātya (minister). A Kumāra carrying on the function of minister was probably called Kumārāmātya. (5) Uparika (probably prime minister). A prime minister carrying on the function of a Mahārājā was probably known Uparika Mahārājā.

Group III.

(1) Viṣayapati (chief of the tribe). In Orissa the headman of a caste is called *viṣoi*, which seems to be the contracted form of *viṣayapati*. In the plates Viṣayapati is not associated with the officers of a *viṣaya*. I am therefore reluctant to take Viṣayapati as lord of a *viṣaya*. (2) Āyuktaka (probably the lord of tribal chiefs).

Group IV.

(1) Dāṇḍapāśika (police officer). In the *Arthaśāstra* the law, relating to the suppression of crimes, is called *daṇḍapāśa* (cf. Oriya *Daṇḍuāśi*, corresponding to the modern village *chowkidar*). (2) Sthānāntarika (probably the officer in charge of the criminal department).

Group V.

(1) Cāta (irregular troops). (2) Bhāta (regular troops). In Orissa the military attendant of a ruler is still called *Bhāta*. (3) Vallabha (favourite of the king).

Group VI.

(1) Mahāmahattara ? (2) Vṛhadbhogî (chief headman). In the *Arthasāstra* the headman of the village is called *bhogî*. (3) Pustakapāla (record-keeper), now called Pañjiâ in Orissa.

Group VII.

(1) Kuṭakola (garrison, stationed at the fort). In the *Arthasāstra* *Kuṭā* denotes *fort*. (2) Sādyadhikaraṇa (commander of the cavalry).

Besides the above officers, the minister for war and peace was known Mahāsandhivigrahi (plate L). The officer having charge of supervision of work on gold and silver was designated as Mahākṣapatalādhikṛta. His subordinate was Mahākṣapatalika.

The appointment of various officers points to the fact that the Bhauma kings established a well-organised Government. Evidently the Bhauma age was one of the brilliant periods in the history of Orissa.

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